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AUTHOR Ledesma, Antonio L., Comp.; And Others
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ABSTRACT

General objective of the workshop was to provide a forum for Asian rural leaders in which they could discern the significance and implication of crucial processes by which human potentialities are harnessed for the integral growth of rural peoples and communities. The central question addressed was how to combine economic growth with social justice; although the target economic growth rate (based on the Gross National Product) has been exceeded, the great mass of rural peoples in the Third World remains distressingly poor, undernourished, illiterate, and unemployed. Although it was felt that rural man can win participation in his own development when two other related goals of development are considered (economic growth and freedom), in Asia the interplay between these three essential factors remains one of conflict rather than of mutual reinforcement. Three central themes emerged: the role of government in development; the people as subjects of development; and participation as a strategy of human development. Under those themes, participants chose to further explore modernization, education and training, human settlements and land use, participation strategies, communication, and rural socio-economic structures and external systems. Representatives from 12 Asian nations participated; their national reports are included, as well as their blueprints for action and personal reflections. (BR)

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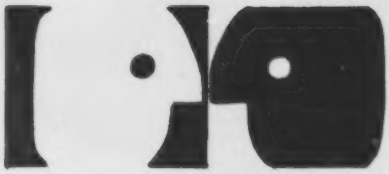

dialogue with asia's rural man

A WORKSHOP REPORT

dialogue with asia's rural man

A REPORT OF
THE DEVELOPMENT OF HUMAN RESOURCES IN
RURAL ASIA WORKSHOP
(DHRRAW)
August 4-25, 1974
Swanganivas, Thailand

Sponsored by
The Bureau of Asian Affairs
Manila, Philippines

Compiled and Edited by
Antonio L. Ledesma, Ph.D.
Angelita Yap-Ledesma, Ph.D.
In collaboration with John Dijkstra, S.J.

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CONTENTS

PREFACE		v
INTRODUCTION		vii
I.	WORKSHOP METHODOLOGY	1
	Objectives	1
	The central question	3
	Initial conceptual framework	8
	Case studies	13
	Resource persons	14
	Participants	16
II.	AN OVERVIEW OF RURAL DEVELOPMENT PATTERNS	21
III.	CENTRAL THEMES	41
	Role of government	42
	The people as subjects of development	44
	Participation as a strategy of human development	50
IV.	INTEREST TOPICS	53
V.	CONCEPTS OF HUMAN DEVELOPMENT	67

5

VI. PERSONAL REFLECTIONS 79

VII. BLUEPRINTS FOR ACTION 85
Guidelines for an international secretariate 90
Centre for the development of human resources in rural Asia—CENDHRRA 91

VIII. BUILDING A COMMUNITY OF MAN 95
Definition of the total situation 95
Analysis through dialogue 96
Action within a community 97
Human resource development and the process of community building 98

APPENDICES

Appendix A—DHRRAW daily programme 100
Appendix B—Participants' evaluation 103
Appendix C—List of participants 106

PREFACE

This Report is addressed principally to the participants of the Development of Human Resources in Rural Asia Workshop held in Swanganivas, Thailand from August 4-26, 1974.

Here is a record of their thoughts and experiences, mirrored not as a picture album, but as an analytical essay to provoke reflections.

Here are summed up documents of national achievements and constraints; and somewhere deep in a sentence or two, the personal revelations that surfaced in settings of trust.

Here, unfolded, is the total design of preparation, workshop meeting, and follow-up action—

to unwind reflections on man, development, and progress;
to leave signatures of hope in the midst of lonely labors;
to give a name to their individual and collective efforts to build "paradigms of humankind."

ACKNOWLEDGMENTS

No project whose implementation relies on international cooperation can be carried out successfully without the help of many organizations and persons.

This Workshop was sponsored by the Bureau of Asian Affairs, and received financial assistance from the people of the Federal Republic of Germany through MISEREOR and Zentralstelle fur Entwicklungshilfe e.V. Without their support and encouragement, the project could not have been implemented.

Many of DHRRAW's initial ideas were shaped and problems solved through the advice of Jaime Bulatao, secretary-general of the Bureau of Asian Affairs; Jean Desautels, secretary-general of UNDA-World; Alfredo Parpan, Publications Director of the Bureau of Asian Affairs, and Walter Hogan, Financial Officer of the BAA.

Special thanks for their help in all phases of the workshop reported here are due to the SELA members of the various participating countries. Valuable administrative help at the workshop site was given by Augustin Moling and Surapol Pooprapand.

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The resource personnel: Theodor Dams of the University of Freiburg, George Chan of the Ministry for Environment and Conservation of Papua New Guinea, Bunluen Mansap of the Office of Human Development, Joseph Segers of JESEDES, provided DHRRAW with sensitive critiques and analytical resources.

The entire DHRRAW community was enriched by the presence of Adrianus Manubelu and Antonino de Gennaro, S.J., and greatly saddened by their passing. May the sorrow of their families and relatives be lightened in the knowledge that their final days were spent fruitfully, in making the world happier and men more free.

Sincere appreciation for secretarial assistance marked with dedication must go to Letty Dua, Eloisa Montoya, Nancy Cunanan and Fabs Catipay; for preparatory activities to Gerry Bulatao; for accounting assistance to Dennis Albano.

We are especially grateful to John Ishii who lightened our burdens and illumined our directions; to Gunther Linden who gave unmatched support and encouragement, and to John Dijkstra whose awareness of human reality transformed this workshop into a community.

Wherever they are, these friends of DHRRAW, when they come across this scattered mosaic of words—may they discover thoughts and visions of their own shaping, now woven into a fabric depicting the unifying threads of the Community of Man.

The Editors

INTRODUCTION

The whole DHRRAW process is a community building process. That is the DHRRAW experience which generated joy and hope, the realization that the participants together built up human power in sharing and in community. Almost all experienced the deep need for this free, autonomous, human process of community building which in itself enables and empowers people towards their own human growth. These seemingly hidden things, almost impossible in most countries to be generated by people, rose to the foreground in the whole DHRRAW process. The progressing-developing discovery attracted the participants more and more and made DHRRAW self-propelling in the direction of this process of community building. DHRRAW proved to them the need and social feasibility of human development in community, by building human communities for more human development.

The following remarks are my reflections on the "growth pains" in DHRRAW.

The Process of Tuning In

Not all the participants tuned in easily. There were difficulties in understanding what the process was all about, with some thinking that they were in some sort of "indoctrination" program. It was especially difficult for those who thought they knew everything already where human rural problems were concerned e.g., those who held government positions who were accustomed to telling people what to do. There were also some who saw communication as a one-way process. Luckily these participants were only very few in number. It took them really more time to tune in, to reflect on what they were used to do, in a critical way. This reflection was for many a most painful effort. But amazingly, they were in the long run "carried" by the majority, who challenged them with their questions, accepted them and counterbalanced their negative views. These were the very persons who benefited most in DHRRAW and who were satisfied with DHRRAW. Because in the process, they discovered themselves.

Experts-Grassroots-Gap

From the beginning it was already more or less anticipated that there would be a gap between the experts and the workers for human rural development. In an attempt to bridge this gap the experts were given concrete functions even as early as during the National DHRRAW preparations. This problem arose again during DHRRAW itself. It was difficult to understand one another, particularly regarding the conceptual model. There were even misunderstandings from both sides, with patient efforts for better mutual understanding particularly from the experts' side. They mixed and interrelated with the different participants, the national groups and interest groups. This helped much to clear these misunderstandings, but yet, it was a constant problem for many participants to grasp what the experts meant by their conceptual model. When efforts were made to bridge this gap too soon, the gap became wider. For both sides this was a great learning process and really a fruitful one. A better understanding was reached by the participants when after having reflected on their rural grassroots experiences in their proper perspective, they had a better view and understanding of the problems they were struggling with.

The "Non-Directive" Approach

It was in the beginning difficult for many participants to realize that they themselves were the subjects of the DHRRAW process. There were some of course who went beyond themselves, overlooking the basic human rural problems in the process. To all intents and purposes they merely indulged in showing off their ideas and solutions basing everything on pre-conceived ideas. Their presence contributed also in DHRRAW. They personified a problem and a challenge at the same time. But it was amazing again to see how they had to come down to the real human problems in rural development. For most of them, realizing this, it gave them great joy to go through this deep dialoguing process, discovering why and how they had to start from the people, not imposing on them in any way. This was only possible because DHRRAW chose the non-directive, self-discovery process.

The Pace of DHRRAW

It had its own pace, its own tempo. Everybody was expected, invited and encouraged to contribute: experiences and reflections, through which the dialogue started, developed and took in new dimensions going into more depth. It was apparent that this genuine dialogue set its own pace. To speed it up or accelerate the pace would have destroyed the dialogue itself. The DHRRAW dialogue mirrored exactly the rural peoples' dialogue by which they develop their own thinking, planning and implementation. For experts and participants who were inclined towards technocratic thinking, this was difficult to understand. It was a totally new learning process for experts who knew all the theoretical answers, and for managers who knew all the technical details of implementation—that through dialogue—rural people reflect, understand better, correct themselves and others, and eventually come down to the social feasibility of human rural development implementation. In this dialogue opportunities were available for many to exercise the art of listening to the very practical wisdom of rural people.

Fatigue

In a workshop of three weeks, were all are expected to participate actively, listen keenly, write up reflections, study reports, battle with language problems, go on field trips, participate in cultural evenings, etc., etc., the physical and mental demands are great. Fatigue and exhaustion result. The antidote to combat this condition was the great desire and thrust of the participants to discover for and by themselves who they were and in the process understand their responsibilities in human rural development and plan for more effective work as an individual and as a team. In their exhaustion they were busy absorbing what DHRRAW could offer them—the chance to understand better *together*.

A Personal Note on the Asian-Western Debate

For me it was highly surprising that almost never was the Asian-Western problem in human development brought up, or at least never became a real issue: Whether human development meant Western development or not; Was Western

human development more "human"? It is clear for me that Western individual humanism is in a mess. The trend in DHRRAW was: Asian human community building up from the very local grassroots is the solution, using anything human in Asia in this process. I had the impression that the feeling was that this would result in new social, economic and political structures but as an integrated unity. That this Asian-Western problem did not come up is for me a very good sign of the Asian genuineness in the whole DHRRAW process.

The Asian non-directive dialoguing community building process was felt or understood by all just genuinely, leaving open, inviting and eliciting contributions from every Asian culture living in every Asian participant. For me this was the most surprising and most genuine contribution of all in DHRRAW.

Only the beginning

The DHRRAW participants experienced that the inspiration for human rural development received its major push and pull in this international dialogue. Their very positive-constructive-human joy of creating community reality carried them all throughout DHRRAW. They do not want to lose that inspiration and hope that somehow in a follow-up this could be kept keenly alive among them. They discovered that it could stay with them and among them through continued dialogue. That was the basic step towards the setting up of the CENTRE FOR THE DEVELOPMENT OF HUMAN RESOURCES IN RURAL ASIA (CENDHRRA), of which Dr. A. Ledesma is Director by the majority's vote and insistence.

The fundamental question is now: can DHRRAW follow-up be that same ongoing process of community building for human development locally, nationally, internationally. CENDHRRA is then essential to nourish that main living link among them, and has its rooted, integrated, serving and catalyzing place.

So DHRRAW just could not be a finished affair. This dialogue marked only the beginning of a continuous process. We did not meet a dead-end in DHRRAW, but came face to face with an "open-ended" affair.

John Dijkstra, S.J.

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I. WORKSHOP METHODOLOGY

A state which dwarfs its men, in order that they may be more docile instruments in its hands, even for beneficial purposes will find that with small men no great thing can really be accomplished.

—John Stuart Mill

OBJECTIVES

Today's utopian architects are no longer philosophers and theologians but men schooled to create the optimum order through the tools of economics and behaviorism. Working to produce rational but de-humanized societies, and quantifying large segments of life in order to maximize economic growth, modernizers increasingly wonder why the system they built remains irrational as a totality where each cycle of bullish progress is punctuated by inexplicable crises.

Two decades into the Age of Development, this still incoherent technical Utopia is swept by an unprecedented wave of disillusionment. The great mass of peoples in the developing countries remain appallingly poor and uninvolved in development. The "peace and order" societies dearly espoused by technocrats have reduced the poor into marginal citizens who live in societies akin to company towns.[1]

In origin, the company town came into being on terms set up by industrial firms usually engaged in mining, textiles or logging. To assure efficiency and domesticate critics of its oppressive structures, the owners of company towns resort to sponsoring "economic development"—schools and dispensaries are built in its compound, improved housing facilities

[1] See Edgar Owens and Robert Shaw, *Development Reconsidered* (D.C.: Heath and Co., 1972), pp. 5-7.

with electricity become company-financed showcases. Such benevolence, however, does not suffice to redress the company town's repression of the human spirit and its denial of individual expression to all but the managerial elite. In the end, benevolence added on to peace and order leads to a straitjacket society devoid of the creativity and motivation needed for the sustained activities essential to national progress.

At this moment when old theories and formulae have reached their impasse, it is time to give serious hearing to alternative concepts and strategies of development. In Asia, where the frontiers of poverty are wider, where many ruling elites have the colonial dictum that people cannot rule and must passively accept orders from the top—the need is urgent to return dignity and freedom to rural man. A first step towards this goal is to dialogue with rural man long enclosed in a culture of silence that denies him the right to speak as an equal in matters vitally related to his development.

The Development of Human Resources in Rural Asia Workshop (DHRRAW) was an attempt to dialogue with rural man in 15 countries of Asia and the Pacific. In its first brochure, the Workshop's objectives were identified as follows:

General

To provide a forum for Asian rural leaders whereby they can discern the significance and implications of the crucial processes by which human potentialities are harnessed for the integral growth of rural peoples and communities, and thus enable them to become even more effective Asian rural leaders.

Specific goals

- to reflect upon and articulate the situation in which rural man finds himself, his capabilities and aspirations, his needs and frustrations;
- to engage in dialogue with rural leaders from other Asian countries, comparing experiences and searching together for effective solutions;

- to encourage and work along with their fellow countrymen at home for the implementation of these solutions.

THE CENTRAL QUESTION

One of the often quoted lessons stemming from the First United Nations Development Decade is that simple growth rate is not an adequate measure of progress. The economic growth target of five percent of GNP a year was exceeded in the sixties by the developing countries as a whole. Yet, inspite of this impressive rate of growth, which is roughly double the rate achieved in nineteenth-century Western Europe and North America, the great mass of rural peoples in the Third World remain distressingly poor, undernourished, illiterate and unemployed.

Today, heightened interest is being shown by development planners and modernizing governments for new approaches that combine economic growth with social justice. Often, this broader concept of development calls for the establishment of institutions which give rural man opportunities to participate in the decisions most vital to his life and which link him to the political, economic and legal framework of his country. Accordingly, more and more, the central question in the seventies for rural development revolves about this point: How can rural man win participation in his own development?

Participation is better understood when considered with two other related goals of development, namely, economic growth and freedom.[2] In contemporary developing nations, the integration of these three factors has not been fostered. The usual pattern of developmental strategy is to attain economic growth at the expense of participation and freedom. More mature countries are willing to experiment on combining growth and participation, thereby taking the first essential step towards

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[2] Owens and Shaw, *Development Reconsidered*, pp. 157-160.

reconstructing its society in the direction of opportunity and dignity for all. But the total integration of economic growth, participation and freedom has yet to be effectively achieved in Asia. It is the hope of those who work for increasing the scope of peoples' participation through the creation of autonomous grassroots organizations that they are paving the way for the eventual emergence of individual freedom. Until that seemingly remote day arrives, the interplay between these three essential factors remains one of conflict rather than of mutual reinforcement. Participation and freedom will be seen as eroding economic growth instead of being its foundation.

The Program Design

Having established the objectives of the workshop and identified its central question, the design of the workshop process followed logically in the form of three inter-related phases:

Phase I. Preparations at the National Level.
(July 1973-July 1974)

Rural leaders will come together in their own country to reflect upon their common experience of rural life. Through sharing their personal insights and reflections, they will construct a general picture of their rural situation—their capabilities, hopes and aspirations as well as their needs, problems and frustrations. Together they will search for a deeper understanding of their society and of the forces and factors which control their lives. Finally, they will formulate a single country report which presents their view of the conditions of the rural life in their country.

Phase II. Participation in the International Workshop.
(August 4-25, 1974)

The national groups from 15 countries will come together for a three-week workshop to discuss and compare their collective experiences. Through this international dialogue, participants will seek to discern the similarities in the situation of rural man in Asia, and the forces that promote or retard full human development. They will discuss with other Asians

possible solutions and approaches to common problems. Resource persons from all the represented countries of Asia will be available to help participants acquire the right tools of analysis, and to share the findings of scientific studies of rural life in Asia. With the new insight and approaches acquired during the workshop, each group will re-draft their national report, clarifying the description of their situation and elaborating definite programs for the improvement of the rural life situation in their area.

Phase III. Establishment of Follow-up Programs.
(After September 1974)

After the workshop, the participants will endeavor to continue to work together at the national level for an exchange of insight and reflection on their own rural situation. Sharing their workshop experience with their countrymen, they will seek to inspire and organize methods and programs for the improvement of the social structures of their society. They will give themselves to the task of working with government and other programs in building a rural life that affords abundant scope and opportunity for the full human development of their people.

From its beginning, DHRRAW's phasing involved three interdependent aspects: (1) national research and seminars; (2) an international workshop; and, (3) coordinated follow-up programs. Issues and projects initially analysed at the national seminars were to form the content of the Thailand workshop's discussions culminating hopefully in better-designed action programs. The crucial factor that promoted and preserved the continuity needed to link each phase of the program was the formation in each country of a national group composed of individuals who shared a common constellation of beliefs and values regarding rural development.

How were the program objectives of Phase I implemented?

A meeting of DHRRAW organizers at Yogyakarta, Indonesia in August 1973 resulted in these general agreements:

1. that national organizing committees be established in each country to help with the selection of participants

and the planning of research programs;

2. that each group prepare and document a national report on these topics:
   a. a conceptual paper on the group's understanding of the development of human resources in their rural areas;
   b. a critical diagnosis of rural man and his situation in their country;
   c. a collection of significant rural projects oriented towards human development to be presented in case study format.

It was proposed that the national reports and case studies be prepared and distributed to the other participating countries sufficiently far in advance for adequate study prior to the Thailand workshop. However, this prior distribution of national reports and case studies did not occur, probably due to the late formation of organizing committees and research teams. Consequently, the schedule for the first week of the Thailand workshop had to be re-designed to allow for the study of each national report without benefit of previous familiarity and reflection.

How was Phase II implemented?

The international workshop was not meant to solve specific rural problems but to explore and compare common goals and needs to serve as a basis for joint planning. At the same time, it was designed to catalyze the formation of a community of rural practitioners in Asia and the Pacific. Three methodological procedures were adopted for these goals. One was to reduce barriers among the national groups. A second was to stimulate continuing interaction among participants and involvement in the workshop's activities and outcomes. The third was to focus the workshop's content and process towards a common vision of human development.

The chief means for reducing cultural and linguistic barriers at the workshop was the use of group exercises held in the evenings of the first week. These hour-long sessions applied psychological principles in simulated life situations involving

communication problems, the formation of team cohesiveness, decision-making strategies, and leadership perceptions. Inspite of the largeness of the group, the diversity of backgrounds, and linguistic handicaps, these evening exercises were appraised by the majority of the participants as most satisfactory. Subsequently, in the second and third weeks, the presentation of native songs, dances and plays during cultural nights further facilitated cross-country understanding and rapport. These performances, coordinated by Alfredo Parpan, provided the relaxed and informal atmosphere needed after all-day discussions and meetings.

To ensure individual and group involvement, small interest groups with cross-country memberships were established to discuss the major themes of the workshop. Likewise, each day generally closed with the national delegations re-grouping to reflect on their members' experiences in the interest groups, thereby stimulating solidarity within and among country teams. Moreover, a workshop steering committee was set up, right at the beginning of the workshop, composed of representatives from the national groups. This steering committee met regularly to evaluate and make changes in the overall design and schedule of the workshop. The SELA members who had been instrumental in much of the advance planning of DHRRAW, provided essential translation services and became an informal feedback and catalyzing body. Other elements that accelerated participation and involvement were the cooperative and friendly relationships that developed between the international experts and the participants, as well as the bi-weekly distribution of a workshop newsletter.

A community draws its sustenance and cohesiveness from a common point of reference, a common vision subscribed to by its members. The emergence of a distinctive DHRRAW identity was prepared for inductively through the experiences of mutual respect and trust undergone individually at the workshop. DHRRAW became a living laboratory on creative participation and freedom of expression, two key human values often denied those who work in present rural systems. A common ideal can also come about deductively from a concept of life whose values and premises are subjects of dialogue

and reflection. This process terminates in a consensus that draws it dynamism from the community's thought and experience. At the workshop, this deductive process was exercised by the analysis of human development concepts at the keynote address,[3] studied further by an interdisciplinary panel,[4] and reflected upon individually and collectively in the meetings of interest groups and national delegations.

What steps were taken to implement Phase III objectives?

The final week of the workshop was reserved for the planning of follow-up programs by each country team. Among the guidelines and recommendations presented by the national groups on the last day was the proposal to set up an international secretariate to serve as the major linkage centre for continued dialogue among DHRRAW participants. The elaboration of national action programs continues now that the country teams are back home. They periodically assemble in stock-taking exercises and strategy-building sessions that are infused with the knowledge and spirit generated by the workshop. The progress of these follow-up plans in the next three years or so will depend on the humanistic vision and compassionate actions of the community that emerged during the three-week dialogue on rural man that was DHRRAW—continuously building up and expanding that community nationally and internationally.

INITIAL CONCEPTUAL FRAMEWORK

Contemporary development theories reflect the values, and interests of their authors. Given the fact that economists have dominated the market of developmental planning since the

[3] Entitled "We ARE Ourselves"—given by Fr. Jaime Bulatao, S.J., Secretary-General of the Bureau of Asian Affairs.

[4] Held August 10th and composed of a sociologist, an economist, a development expert in grassroots organizations, and a theologian.

1950s, it would logically follow that the theories and values that dominate current thinking are set in terms of the pragmatic calculus of economists. Few development policies, therefore, are guided by inter-disciplinary models since they lean heavily on quantitative analysis produced by the new subcultures of central planners. These modernizers lay stress on the certainty and generality derived from their economic input-output models. Should failure occur, the tendency is to assign its causes to non-economic variables, to that troublesome element in the development machine known as "the human factor".

The rise in the Third World of directive economic planning often accompanied by highly centralized control, has given birth to elite-oriented theories. The basic assumptions of elitism partly rest on the contention that rural masses and their traditional society stubbornly resist change even when better alternatives are offered them. In contrast to the rational behavior of the modernizing elite, the peasant is stereotyped as lacking in motivation, unable to delay gratification, fixated in communities marked by suspicion, conservatism and isolationism. The old argument which identified elites as one of the principal obstacles to a democratic society has been reversed by promoting the view that the perpetuation of society now depends on the power of the elite to contain the irrationality of the masses.

DHRRAW's assumptions take a diverse approach from elitist theories. By stressing that development is concerned equally with both results and process, DHRRAW advocated that rural development must be viewed in terms not merely of economic growth but also in the scope of public participation realized within the decision-making system. This argument discards formulations that give to benevolent elites the monopoly of societal power and control—on the grounds not merely that elitist benevolence frequently succumbs to corruption—but on the more fundamental proposition that for rural man not to participate in the developmental process leads to the narrowing and dwarfing of his intellectual and moral capacities. Man grows towards the fuller affirmation of his capacities by effectively participating in meaningful decisions.

The workshop, then, had a two-fold focus: interest in the end results of rural programs and interest in the process of peoples' participation. It viewed development as emancipation from the forces of nature which goes hand in hand with emancipation from human domination.

The control of the key political, economic, and social decisions by tiny minorities is made possible by the unorganized, fragmented, and passive state of the great majority of the people. To correct this situation, the goals set for the Second Development Decade of the United Nations equated rural development with the far-reaching transformation of social and economic structures, institutions, relationships and processes. An essential prerequisite to this societal re-structuring is the transformation of rural man himself into a knowing agent, responsive to change and assured of access to the levers of power needed to alter inauthentic structures.

With the above assumptions as background, and considering that the broadness of the subject of rural human development required that some precision and limits be introduced, DHRRAW set about to work on an initial conceptual framework. To this end, a three-day seminar was held in December 1973 at the Manila office of the DHRRAW Project Office where an interdisciplinary group from sociology, psychology, philosophy, theology, community development and communication arts met to discuss the nature of human development.

The group viewed human development from these standpoints: (1) Man as initiator as well as the terminal point of the development process. This is man characterized by growing consciousness and whose human concern and identification with other men continually expand. (2) Man in his objective relations (or, man viewed in his community dimensions, in his relations with other men, with nature, with himself). This is community development characterized by growing collective trust through mutual understanding and "service dialogue." Men build their living structures, shouldering them consciously and continuously towards full human life. Thus, human development may be defined either as the process wherein man's meaningful world of which he is conscious and

to which he freely responds is made to expand and deepen, or as the process wherein people are enabled through collective planning and action, to mobilize their resources to create and transform institutions so that these become authentically responsive to their needs.

The principal variables of human development identified by the group were: awareness, responsiveness, and effectiveness or power.[5] These conceptual units were viewed as both individual resources and as societal ones; for example, responsiveness in individuals is expressed in personal and micro-projects while societal response is embodied in macro-scale programs that mobilize community energies. The close interaction among the three concepts was also noted: without awareness, man becomes passive and unsure of his power. Without responsiveness, awareness loses validation and power is muted. Without effective power, the keenest awareness and the strongest response do not lead to liberating action.

An essential characteristic of scientific activity is the listing of variables that describe causal linkages. But since the study of human factors relating to development is still in its initial stages, much exploratory work based on educated hunches and insights is still the appropriate stage of the research process. Before a full-blown theory emerges, there must first be an orientation or perspective on the subject. The concepts of awareness, responsiveness and power suggest a "world view" of development as related to the emancipation of rural man from all forms of human domination. It is a conceptualization based on the postulate that freedom is the highest phase of a developed society whose people, summoned to contribute to the common good have the right first to participate in judging whether the programs proposed be truly for the people's common good.

The relevance of this orientation is based on historical factors and is therefore not an ideology which seeks to catalyze

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[5] These identical factors form the components of the active orientation in Amitai Etzioni, *The Active Society* (New York: The Free Press, 1968) Chapter One.

some utopian scheme regardless of its connection with reality. Historically, mankind has progressively liberated various social groups from the fetters of human oppression. The rising urban bourgeoisie of Western Europe, at first, wrested knowledge and education from the clergy. Later, the urban middle class acquired the expertise in warfare and finance that had been the exclusive domain for centuries of the aristocracy. In the course of these emancipations, Western technology and science developed to an extent unattained under conditions of serfdom and feudalism.

Today, in the developing countries of Asia, full human emancipation for its peoples is being prepared for, not through the catharsis of violence, but through the creative work of community builders who settle among the rural poor, live with them, and partake in developing a sense of peoplehood based on human values. Thus, the content of the emancipation process proposed by this conceptual framework is the constellation of human values that define the community's identity as a cultural entity. The means of emancipation emphasized here is not through the leadership of elite "liberation fronts", but the community's transformative power in actualizing its core values and aspiration. The ultimate rationale for emancipating man is that he might create a community where personal actualization of all men in dialogue with his fellow man is made possible.

Three position papers on the nature and concepts of human development resulted from the group's discussions.[6] The papers were made available to participating national groups and distributed with the caution that they were guidelines meant to provoke a similar process of dialogue and reflection within each country team. This recommendation to initiate group discussions on the meaning of human development served to diminish tendencies towards making economic factors the focus of national seminars and research work.

[6] Position papers were authored by Jaime Bulatao, S.J., Angelita Yap-Ledesma, and the DHRRAW Project Director.

CASE STUDIES

Only with reference to actual rural projects in Asia will the concretization and testing of any analysis of human development processes take place. If development is viewed as a process of human liberation from the forces of nature and from the shackles of human oppression, then, the direction and consequences of this standpoint should be traceable in projects. The criteria for the selection of projects to be presented in DHRRAW seminars stated that preference be given to those that link the small farmer to national institutions, that exemplify coordinated, multi-activity approaches; and that foster local participation and mobilization of community personnel and resources. It was also recommended that the majority of the projects be chosen from non-governmental organizations so as to study the degrees of collaboration and autonomy existing between them and government agencies.

Participants were advised to choose projects that they themselves were involved with, in order to assure the acquisition of concrete data based on first-hand experiences. The on-going relationship of the participant and his project would also pave the way for identifying follow-up programs with innovative approaches. Finally, change agents actively engaged in rural projects and who see the reality of rural life: its poverty, exploitation, resentments—can render valuable scientific insights to help outside researchers understand rural phenomena more accurately.

In order that the data of the chosen projects might be fitted into a framework that offered comparability and systematic coverage, the case study format was adopted. Initially, the national groups received this basic outline for case study materials:

1. *The Setting.* Identify and describe the socio-economic situation of the community in which the project is located. Include its internal social and political dynamics.
2. *The Problem.* State the objectives of the project. Describe the problems encountered and their sources.

Define the level of awareness regarding these problems on the part of community members.

3. *Strategies Adopted.* Recount the planning process used to attain project goal and minimize obstacles. How were alternative strategies considered and identified?

4. *The Solutions.* What main factors led to the solution? What are the implications of the project's outcomes on community life? What evaluations are available on the project's impact?

Since the above outline lacked detailed specificity, it was found necessary to distribute a more comprehensive case study profile. Fortunately for this purpose, Dr. Philip H. Coombs made available to DHRRAW the research report: *Attacking Rural Poverty* prepared for the World Bank by the International Council for Education Development. This comprehensive two-year study included a case study outline tested for use in some 25 rural programs of 15 developing countries. DHRRAW received ICED's permission to utilize its case study pattern in an adapted version. It was foreseen that the collection and analysis of case studies by national groups would ultimately call for a depth of analysis requiring not individual authorship but group work by an interdisciplinary team composed of practitioners and theoreticians. Thus, individuals and organizations previously uncoordinated, would be provided opportunities for linking themselves into an informal cooperative network.

RESOURCE PERSONS

DHRRAW's goal to serve as a forum for rural-rooted leaders was also an opportunity to provide a meeting ground for both practitioners and experts who have analyzed and participated in the change processes of peasant societies. In this encounter, the practitioner's occupational hazard of becoming parochial and relying on folk wisdom in his work is corrected by the expert's understanding of structure and his diagnosis

of causal relationships. On the other hand, the empirical data collected by the field personnel are needed to substantiate theoretical propositions. This close relationship between practitioner and expert can thrive only in an atmosphere of mutual respect and equality where persons of disparate backgrounds strive for clarification and consensus without resorting to paternalism, manipulations, or authoritarianism.

DHRRAW was fortunate in recruiting developmental experts distinguished for their scholarship and dedication to rural man's full actualization. The original list of resource persons included:

Mr. A.T. Ariyaratne: Founder and Organizing Secretary of the Sarvodaya Shramadana Movement, Sri Lanka;
Dr. Jaime Bulatao, S.J.: Secretary-General, Bureau of Asian Affairs, Manila;
Mr. George L. Chan: Senior Lecturer on Environmental Health, University of Papua New Guinea;
Prof. Theodor J. Dams: Director of the Institute of Development Economics, University of Freiburg;
Dr. John D. Ishii: Former Adviser, Malaysian Centre for Development Studies, Office of the Prime Minister, Kuala Lumpur;
Dr. Soedjatmoko: Former Indonesian Ambassador to the United States.[7]

What was the role of the experts during the workshop itself?

They served as resource personnel readily available to individuals, interest and national groups—supplying information, posing questions, stimulating critical reflection and analysis of results and processes. By their professional assistance at the various workshop activities, they helped bring about an awareness among the participants of the need to design their own models and strategies of rural development, thus shifting away from conventional models borrowed from the West.

[7] Mr. Ariyaratne, for health reasons, and Dr. Soedjatmoko were unable to attend the Workshop.

PARTICIPANTS

The choice of objectives necessarily defines the choice of participants. Since DHRRAW sought to gather together rural leaders in a forum characterized by critical reflection on the main issues of rural development, it was vital that its participants be chosen according to these criteria:

* strong commitment on a more humanistic and less technocratic theory of rural development through projects that raise individual aspirations and community initiatives;
* adequate experience in actual involvement with grassroots organizations where he has helped create greater awareness and participation in peasants and small farmers through strengthening of local institutions;
* capacity to analyze, critically reflect on, and articulate the situation of rural man in his country.

The above criteria likewise serve to clarify the meaning of the term: "rural leaders." For DHRRAW, leadership is defined, not as a status or rank held in an administrative hierarchy or in traditional society—but as a quality of the mind and an orientation of spirit that aligns itself with the people's keen desire and aspiration to live with dignity as human beings freed from unjust structures. Such leadership manifests itself in the promotion of programs where rural people themselves participate in decision-making and assume the defence of their autonomy from one-way impositions from the top. At the same time, these rural leaders are free from ideological mystiques that tempt them to act as saviors while deterring them from questioning the relevance of their own procedures. Since the main thrust of their work lies in strengthening local community institutions and in broadening the leadership base of rural society, their initial role as catalysts of change is deliberately limited to that day when they themselves phase out in favor of newly emergent leaders.

The selection of participants is likewise influenced by the methodological aspects of the program. As initially designed, the DHRRAW prog.am had a year-long preparatory phase

during which national groups were to be established in fifteen Asiatic countries. Each national group would be composed of an organizing committee to aid in the selection of participants and in the planning of activities; two local experts for the documentation and evaluation of its research work, and a facilitator skilled in group dynamics to insure interaction and cohesiveness. The workshop guidelines suggested a schedule of from three to five seminar meetings out of which a common national report on rural development would emerge. Individual participants were expected to possess facility in English, but lacking which, those with valuable contributions were nevertheless to be included. Fellow participants with sufficient command of English would in turn serve as translators. It was also specified that native-born Asians constitute the majority of the participants. Finally, the main task of each participant was to prepare a case study and to enlist two or three colleagues who would be his supportive team for collaborative projects both before and after the international workshop.

How did the program's goals and methodology affect the choice and actual composition of the participants?

Most national organizing committees had from three to four consultants drawn from research institutes and government departments. Four countries had established their organizing committees by October 1973 and the rest by February 1974. It generally required a minimum of four months to contact, screen and organize core groups of prospective participants. Thus, the time left for the preparation of research studies proved inadequate.

The participants who attended the Thailand workshop averaged 8 years of field work involvement in rural areas. Of the 96 participants, 56 are still engaged in direct field operations among rural people while 43 have jobs related to departments such as training and research which backstop and support those in field work. As for command of English, 59 of the participants spoke it fluently, about 18 with difficulty, and 18 needed the service of translators.

The three-week length of the Workshop as well as lan-

guage limitations, sometimes made it difficult for qualified individuals to participate. To increase group interaction and opportunities for meetings, participants were chosen with geographical proximity in mind. Thus, the majority of the Korean delegates were clustered in the Seoul area; those of Indonesia were within Java island; while Micronesia's participants were mainly from Ponape island. Countries with distinct geographical or cultural divisions formed two groups: Malaysia had an east-west grouping while the Philippines had a north-south one.

The formation of supporting teams for the participants of the international workshop resulted in increased membership for the national groups. Initially, Micronesia had 60 members, Indonesia around 33, the Philippines 20, South Vietnam 15.

Finally, the choice of participants was affected by the character of the sponsoring agency: Bureau of Asian Affairs which delegated to one of its 4 secretariats—Socio-Economic Life in Asia (SELA) the responsibility for organizing DHRRAW. Established in 1954, SELA had helped organize five international workshops,[8] and its members located in the capital cities of East Asia and the Pacific, represent a pool of socio-economic experts engaged in credit unions and cooperatives, research and training, pastoral and labor union work. It defines its goals as "the full development of the human person carried out primarily through the social responsibility and participation of Asian peoples in structuring their societies to conform to the demands of social justice."

SELA, whose members belong to the Society of Jesus, is ecumenically oriented and acts in collaboration with lay persons and institutions of various creeds and cultures. Although immersed in local projects and organizations, the SELA group, through frequent reflections and dialogue with people, creates awareness of the need for societal reforms and for the articulation of authentic Asian models of development.

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[8] 1963 Leadership Training Institute for Youth (Bangkok);
1965 Priests' Institute for Social Action (Hongkong);
1968 Workshop on Justice and Human Progress (Singapore);
1971 Educators' Social Action Workshop (Kyoto).

How did the sponsoring agency's orientation affect the composition of DHRRAW participants?

First, an ecumenical composition resulted: of those who voluntarily listed their religious affiliation, 17 were Buddhists, 36 Catholics, 2 Hindus, 3 Muslims, and 24 Protestants.

Second, as SELA members were the principal contacts for the organizing of country teams, the geographical coverage was limited to countries with SELA representatives. Thus, 12 participants each were to come from: Burma, Indonesia, Japan, South Korea, Malaysia, Philippines, Thailand, Taiwan ROC, and South Vietnam; 6 participants from Cambodia, Laos, Papua New Guinea, and Micronesia; 3 participants each from Hongkong and Singapore. (Government policy cancelled the possibility of Burma's participation while war conditions prevented the early formation of national teams from Laos and Cambodia. Military security was the reason given for the denial of travel papers to five participants; the lack of educational qualifications was another government's reason for not permitting three members from its minority group to attend the Workshop.)

Thirdly, the various professional ties of the participants reflect to some extent the informal collaborative network SELA has in the region. Among the participants were 17 members of community development agencies, 6 of training institutes, 14 of extension programs, 9 of departments of agriculture, 8 of research centres, 6 of credit union and cooperative systems, 6 of youth programs, with a sprinkling of representatives from settlement programs, development banks, population councils and plantation workers' unions.

Finally, DHRRAW is as a journey along a common path undertaken in a spirit of mutual trust and cooperation between its sponsor, SELA, and the participants. An informal meeting held on the fourth day of the international workshop, gave participants, through the Steering Committee representatives, an opportunity to meet nearly all the members of SELA and to learn first hand what SELA is all about. The SELA executive secretary explained that the organization is a service-oriented group which "works as a catalyzer that recedes once the interaction has started." While SELA pioneered in the

planning of DHRRAW and in raising its funds, it viewed the responsibility for the follow-up phase as belonging to the participants. SELA, true to its service role, would be happy to be a partner, if invited, in whatever programs are designed by the participants after the Workshop. In this manner, the process of mutual assistance, confirmation, encouragement and cooperation which characterized SELA's relationship from the very beginning with DHRRAW, would continue even after August 1974. The understanding reached in this joint meeting provided a good model of cooperation and of the clarification of responsibilities between equal partners promoting similar objectives.

On August 4, 1974 there gathered together at Swanganivas, Thailand some 100 men and women from Asia's rural regions. For those who came from typhoon-swept islands and isolated mountain villages, the excitement of travel competed with the anxieties of new cultural confrontations. For the Indonesian Adrianus Manubelu and for the Italian Antonino de Gennaro, S.J., this was to be their last participation in the human community's struggle to liberate man from exploitation. What did they have in common, considering the diversity of their cultures, religions, languages and professions? In the three weeks to come, they were to discover within themselves those unifying impulses of compassion with rural man's lot, and the sense of solidarity with the underprivileged that made possible the birth of a community of Asian rural leaders in the service of the rural poor.

II. RURAL DEVELOPMENT PATTERNS

Summary of National Reports and Selected Case Studies

Now there is one outstandingly important fact regarding Spaceship Earth, and that is that no instruction book came with it. Thus... we are learning how we safely can anticipate the consequences of an increasing number of alternative ways of extending our satisfactory survival and growth—both physical and metaphysical.

Buckminster Fuller

The presentation of National Reports and Case Studies from each participating country was meant to examine the experiences, good and bad, of diverse rural development programs sponsored by government or private organizations. The preparatory phase assignment given to national groups of studying the major rural problems of their country was not intended to terminate in comprehensive statistical data rivaling already existing government reports. Rather, the national groups' assessment of the characteristics of their rural situations was to be an exercise in reflective analysis where underlying causes would be isolated and recommendations given on the basis of a "vision" on what constitutes balanced human growth in the rural sector.

The following impressionistic summary of the DHRRAW National Reports and some case studies does not claim to be all-inclusive nor is it an adequate representation of the materials presented for the workshop. Not every country followed the proposed scheme for reports and case studies—a situation which, added to the extremely diversified nature of the rural programs chosen for study, restricted comparative analysis. Another limitation of the Reports was their lack of critical depth since in most cases, their inadequate inventory of key rural programs was not subjected to fuller analysis and evalua-

tion. These inadequacies were recognized by the national groups themselves in the course of the international workshop where, as an essential foundation of their follow-up plans, they started revising their preliminary reports. At the time of writing this publication on the Workshop's proceedings, correspondence with the national groups indicate a continuing process of analysis and evaluation based on insights gathered from DHRRAW. These revised reports are being filed in the Documentation Division of CENDHRRA to serve as the nucleus of its collection of case studies and of its forthcoming publications on grassroots organizations and strategies.

INDONESIA

Harmonization of Government and Private Efforts

The importance of developing human resources in Indonesia's rural areas is due to the continuing economic and social marginality of its peasants who form 80 percent of the total population. To make possible a breaking out of the poverty-sharing cycle that characterizes peasant life, the government needs to reduce rural unemployment and promote a more equitable distribution of income.

The relationship between government and private groups engaged in complementary rural programs should be in the direction of mutual confidence and respect. The government can increase the pace of development through investments in infrastructure, the geographic dispersion of industry, and the organizing of marketing outlets. But pressures to accelerate the pace of development must be mindful of how farmers think and what motives awaken their will to develop and innovate. These creative processes often find their appropriate forum within autonomous private organizations where people gather in an atmosphere of trust and confidence.

Strategies adopted by government agencies often differ from those within the capabilities of private groups. While governmental projects are national in scale with implementation entrusted to provincial and local government units, the activities of private organizations, perennially handicapped by

lack of resources, are confined to introducing one or two projects with possible multiplier effects in a few villages. The entry point of most non-governmental projects is to teach villagers manageable projects that expand an awareness of their own potentials to improve their living conditions. Experience has shown that such a first step helps produce a core of local leaders who can then help plan and implement more comprehensive projects. This has been the case with the educational programs initiated by the Usaha Bersama cooperative societies and by the Dana Sehat medical project in Solo. Likewise, the Pancasila Farmers' Union and the Darul Fallah are two groups that started simply with a one-sectoral program that gradually evolved into multi-faceted activities.

Among the restraints to the successful implementation of rural projects in Indonesia are: (a) the scarcity of local leaders capable of independent and self-reliant activities; (b) the lack of leadership qualities of dedication, patience, and insight into the attitudes of their own people; (c) the insufficiency of funds for non-governmental budgets; (d) the focus on statistically recorded achievements to the exclusion of intangible human factors and values; (e) the lack of coordination and cooperation among agents from different organizations.

The Report concluded by reminding development workers not to lose sight of the principal aim of rural programs, namely, the development of man himself to be the subject and agent of self-propelling development.

Indonesian Case Study on a Rural Magazine: TRUBUS.

This agricultural and rural development magazine was founded in 1969 by the Pancasila Farmers' Movement in order to provide information to rural people of useful agricultural methods and income-producing schemes. *TRUBUS* assists the objectives of Indonesia's Five-Year Plan regarding the expansion of agricultural production as a basis for further social progress.

Performance. The magazine finds it difficult to stand financially on its own feet since its subscription rate necessarily has to be priced at a level within reach of farmers. A formal

distribution system at the village level for reading materials does not exist so that *TRUBUS* has had to seek alternatives. Fortunately, close cooperation with a Javanese herb processing establishment enables 5000 copies to be sent out monthly through this company's private distribution network. Likewise, letters of recommendation from government ministries and the support of the Provincial Governor of Central Java have been invaluable.

Appraisal. *TRUBUS*, to be more useful to farmers, must translate technical knowledge in their own terms and be able to communicate timely information and show its practical value. The magazine needs to join efforts that increase literacy and stimulate rural people to read and discuss issues pertinent to their lives.

Indonesian Case Study on a National Study-Service Scheme: Kuliah Kerja Nyata (KKN)

Indonesia's study-service program is an intra-curricular activity for university students in their second to last years of study. The program exposes the students to six months of full time village work. From the initial participation of three universities in 1971, the KKN now has about 1,500 students from 15 universities engaged in pilot projects designed under the Second Five-Year Development Plan.

Structures. Each of the universities taking part in the KKN have placed the program under the direction and management of their respective Community Service Bureau whose board is made up of an interdisciplinary group of faculty members and students. Placement of students, performance feedback, coordination with governmental bodies require joint consultative personnel and outside bodies concerned with rural development.

Performance and Appraisal. The Report did not provide data for appraising KKN except to note these areas of concern: (a) The fear of overlap and duplication of efforts with regular government programs at the village level. (b) Inadequate

budget support from the university and local government departments. (c) More systematic evaluation procedures and follow-up continuity through the formation of local cadres to carry on KKN-initiated projects.

JAPAN

Towards a Humane Standard of Development

The nation's rapid economic growth brought about a sharp decline in the percentage of people engaged in agriculture with an annual rate of decrease averaging 3.4 percent between 1960 and 1970. However, the decrease in the farm labor force has been balanced by improved farm mechanization and other labor-saving devices. Nevertheless, it is still common for farm households to employ outside labor during the spring rice-planting season and at harvest time in autumn. The reluctance of the younger generation to follow the way of life of their farmer parents serves to further deplete the agricultural work force and leaves a progressively older population to do the farming.

Farmers' cooperatives have played an important role in the development of Japan's agriculture. With government help, cooperatives are now found in almost every city, town and village. The democratization of agricultural structures was further promoted by the establishment of extension services which foster not only increased incomes but develop social-minded farmers. The Japanese group to DHRRAW stressed the need to maintain a harmonious balance between agricultural production and a humane standard of living based on moral and ethical considerations. The important attitudes are "to love nature, to love the land, and to love one's neighbors."

(A number of case studies were prepared but remain untranslated into English to date. CENDHRRA plans to publish them separately.)

MALAYSIA

Development as Planned Effort

Malaysia's Second Five-Year Development Plan occasioned

the launching in 1960 of a deliberate planned effort to uplift the rural sector. Its objectives included (a) the eventual eradication of poverty by raising income levels and employment opportunities for all Malaysians irrespective of race; and (b) the restructuring of Malaysian society to attain a more equitable distribution of wealth. Initial phasing called for government initiatives to build the needed infrastructure. This would then be followed by people's participation in the development process.

The principal instruments for linking Government and people were the RED (Rural Economic Development) Book system and the multi-level network of Development Committees. Through the RED Book system, villagers identified local problems and presented their views on priorities and solutions to the government which reviewed these for incorporation into the national plans. In turn, the Development Committees coordinated the implementation phase and stimulated the commitment of villagers to carry out the national programs.

Principal strategies in rural development include these programs:

- The Muda Irrigation Scheme and the Kemubu Project—two gigantic irrigation infrastructures to enable double cropping of paddy and to generate agriculture diversification.
- Farmers' Associations and Cooperatives—to develop rural leadership and mobilize communal assets and labor.
- Federal Land Development Authority and the Federal Land Consolidation and Rehabilitation Authority—to create new farmer communities producing cash crops such as rubber and oil palm.
- Community Development and Adult Education Division of the Ministry for National and Rural Development—to tackle rural illiteracy and build up local leaders.

The Malaysian group to DHRRAW described development as a continuous process of change from an existing situation to a more desirable and meaningful way of life. This process affects all kinds of relations, whether political, economic or social, and involves the participation of all the citizens of a nation. (Instead of formal case studies the Malaysian Report

appended brochures describing the following: (a) the Persatuan Kemajuan Rakyat—a project for the development of people in Negeri Sembilan; (b) the proposed Agro-Industrial Training Complex at Kepis in the Kuala Pilah district.)

MICRONESIA

At the Crossroads of Development

About two-thirds of the population of Micronesia may be considered rural. Because it is part of the humid tropics, Micronesia's weather allows its rural populace to live in primitive affluence with nature providing easy access to essential food and housing materials. Thus the Micronesian is able to support himself in a subsistence economy but the present momentum is towards a money economy highly dependent on American imports.

The system of land tenure is complicated in districts where land is still under the power of the local chiefs while tenants have little hope of ever owning land and are in fact subject to arbitrary expulsion should they displease the chief. In some districts, the oldest son or daughter automatically inherits the land on the death of the head of the family. Since in these cases, there is often no will left behind, court litigations and family strife have increased.

At the preparatory seminar for DHRRAW held in Kolonia, Ponape on February 1974, participants identified as a key developmental problem "the need to reflect and to understand all matters that have reference to full human development" with special attention to respect the dignity of each person. Among the rural projects discussed was the Mobile Adult Education Team based in Ponape. Its staff of 24 members visit in groups of four, about 20 outlying communities where they initiate discussions on community problems.

Micronesian Case Study on Self-Help Project: The Arno Agricultural Program

Arno Atoll located in the Marshall Islands has a population of only 1,120 persons many of whom are engaged in

the making of copra. Long distances and poor transportation (dependent on three old pick-up trucks) contribute much toward the hard life of the islanders. The Arno Agricultural Program is about the only systematic effort to alleviate the poverty of the people and was established in 1973 with self-help projects as its main goal.

Structures. AAP has a Board of Directors composed of local Marshallese citizens with a Catholic priest as advisor. Intensive training in self-help concepts and strategies are given through regular community meetings. A warehouse was planned in order to be a collection and shipping point from which produce could be exported. Great difficulty was experienced in locating trained local managers for these new undertakings.

Performance. Initial projects were stalled due to lack of funds. Almost six months transpired before AAP received any operational funds thus delaying the delivery of needed tools. The plan to purchase an all-weather 35 foot vessel capable of regularly transporting produce across the open ocean also had to be postponed. Meanwhile the people of Arno are being taught basic procedures for gardening, the use of tools and fertilizers. Interest in family budgeting, cooking, health and nutrition is emerging.

Appraisal. The program has been accepted by local leaders and has initiated greater participation in community affairs. There is increasingly more vocal criticism of the inadequacies of government programs and a new willingness to reflect on the impact of their own attitudes on the continuance of poverty in their midst.

PAPUA NEW GUINEA

In Search of National Identity

Soon to be given its independence, Papua New Guinea seeks new directions that will respect the autonomy and identity of each and every one of its diversified cultural groups. The strategies of development formulated in 1973 by the Chief

Minister of the Coalition Government emphasizes rural development, equal distribution of economic resources and income among different sectors of the community, control of the economy by Papua New Guineans, and equal participation of all nationals of the country in socio-economic development planning and decision-making.

To put into effect the new national objectives, the Report stresses the need for changes in established attitudes and institutions. Having entered into a measure of political freedom, there is also need to achieve psychological decolonization. To correct the imbalance produced by colonial policies that favored urban-centered programs, new village associations, cooperatives, and para-government institutions are being established. Among the dynamic organizations mentioned by the Report are the Kabisawali People's Government and the Yangpela Didiman Movement.

PNG Case Study on a Village Agricultural Training Centre: Yangpela Didiman Senta

This centre is located in Alkema, a Lutheran Mission station in the eastern portion of the Tambul Valley with an elevation of 7,200 feet. This valley contains 28 known clan units totalling some 20,000 people.

Objectives. The basic aim is to teach the villagers better agricultural methods, to teach cultivation procedures for new crops, and to improve the variety and quality of dietary habits. Another goal of the Training Centre is to graduate change agents equipped with technical know-how and with a sense of dedicated service.

Staff. The Centre is under the Lutheran Economic Services. A manager, who also doubles as a teacher, with three other staff members, namely, a project inspector, a trade-store operator, and an adult education teacher make up the Center's Administration.

Program. Trainees, most of whom are illiterate, come from the entire Tambul area from different clan backgrounds. Most are married, and both husband and wife remain at the Centre for one and half years. As part of the pragmatic-oriented

curriculum, trainees are required to build themselves a house with a garden and piggery area. Building materials including livestock, seeds, and animal feed are provided on a loan basis by the Centre.

Appraisal. The Centre's economic pilot projects are providing the government research information on viable farming techniques. At the same time, its social activities bring to the villagers recreational amenities in their isolated surroundings. Trainees coming largely from a pre-literate and tradition-dominated tribal culture learn Pidgin and thus widen the base of literate citizens needed by an emerging free nation. Traditional ideas of leadership are being changed from deference to men of high status to those who serve the welfare of their people. Its trained graduates seek to lessen tribal antagonisms against change and new ideas.

PHILIPPINES

De-colonizing Development

Basic to the understanding of underdevelopment in the Philippines is its history as a colonial nation and the resulting subordination of its economic, political, social and cultural relationships to external powers and their internal agents. Thus the central requirements for building a new society are national capacity for autonomous decision-making as well as the transformation of internal structures that preserve inequality and prevent the process of self-growth.

Important initiatives are being undertaken by the government to bring about a more equitable distribution of land and agricultural capital. However, the impact of agrarian reform efforts is diminished by its limited coverage of rice and maize lands. The strategy of mobilizing rural growth through cooperatives requires the expansion of farmer training programs, the promotion of voluntary participation and the reduction of regimentation in government-sponsored programs. The reversal of past neglect and paternalism towards peasants should start with willingness to allow village-level units to determine their own priorities. There is also need to decen-

tralize decision-making to allow rural people and private agencies to participate more fully in rural reform.

Philippine Case Study of a Self-Help Approach: Sariling Sikap Inc.

Private organizations involved in rural self-help programs are vulnerable to sudden shifts in government policies bent on mobilizing the masses while leaving little elbow room for private initiatives. A private organization that works closely with positive government programs while preserving its autonomy is the Sariling Sikap group operating in 50 villages in Central Luzon. Started during the great flood of 1972, Sariling Sikap workers reside in the villages and are assigned to a cluster of neighboring barrios.

Activities. The principal activities of the organization's field workers are: (1) organization of farmer and fishermen groups such as pre-cooperative units, cottage industry projects, and animal husbandry schemes; (2) training programs to provide farm families and youth with skills for better farming and off-farm employment. These activities are linked to Manpower Programs of government; and (3) formation of local leaders to form the nucleus of a self-reliant community.

Appraisal. The increasing influence of Sariling Sikap within the relatively limited geographic area in which it operates, is due primarily to the dedication of its residential workers who have won the trust of the villagers. These college graduates have often had to work for three or four months without pay—a situation partly brought about by funding agencies who initially assure support and at the last moment withdraw their commitment. In view of the lack of dedicated manpower in the government extension service and the need for rural mobilization through services that enhance self-help programs, the efforts of private groups like that of Sariling Sikap need encouragement.

SINGAPORE

The Role of Rural Development in Industrialized Society

This city state has approximately 16,000 farms with a

total of some 150,000 persons representing less than 7 percent of the country's 2.2 million people. A small crowded island with no natural resources must depend for its survival on the quality of its human resources. A multitude of agencies, both voluntary and governmental, are involved in upgrading the education and skills of its farmers. Among these agencies are the Adult Education Board, the Economic Development Board, the National Productivity Board, the Department of Extramural Studies of the University of Singapore and of Nanyang University. Training facilities within easy reach of farmers offer programs on the application of higher technology and management techniques to help increase productivity. Necessary infrastructure, research and technical know-how disseminated through extension services are the responsibility of the Primary Production Department. On the other hand, the main agency for the promotion of community development is the People's Association which runs a network of 187 community centres. Local leaders acceptable to the people form the management committee running these multi-purpose centres.

SOUTH KOREA

Economic Development with Human Dignity

Korean rural agriculture is faced with the following problems: (1) low agricultural production due to uneconomical farming methods; (2) shrinkage in farmland area due to rapid industrialization and urbanization; (3) food grain shortages; and (4) increasing income gap between rural and urban households.

To solve these problems, the government's Ministry of Agriculture and Fisheries is increasing agricultural production in the four major river valleys, improving marketing procedures and promoting farm mechanization. Government efforts along these lines are supported by a number of agencies such as the following:

- *Office of Rural Development* (ORD). Established in 1962 as an operating arm of the Ministry of Agriculture

and Fisheries. It seeks to disseminate improved farming technologies, conduct research for farm improvement and train farm leaders. Its 1973 staff includes 791 workers and researchers at the headquarters in Suwon City; 845 provincial-level workers and 5,759 workers at county and township rural guidance offices.

- *The New Community or New Village Movement (Saemaul Wundong).* Started in 1970 as a nationwide community development program with the primary aim of building a new community based on diligence, self-help and co-operation. New Community Development Committees are organized by the Ministry of Home Affairs in every village to promote projects covering every aspect of farmer life.
- *Agricultural Cooperatives.* These are multi-purpose units started in 1957 with a base of 1,567 primary cooperatives at the township level; 140 at the county level and topped at the national level by the National Agricultural Cooperative Federation.
- *National Family Planning Program.* Population policy is implemented by the Ministry of Health and Social Affairs which has an existing network of 138 rural health centres with 58 in the urban area. Full-time family planning workers, presently numbering 2,568 form the backbone of the program.

The Report sketches the functions of other organizations such as the Credit Union Movement whose 1973 roster lists 152,000 members; formal and non-formal educational institutions of which the more significant ones are: The Ministry of Agriculture and Fisheries Officials' Training Institute, the Canaan Farmers' School, the Bokji Farmer Training Institute, the Rural Development Laboratory at the College of Agriculture of Seoul National University, the Catholic Rural Social Leadership Training Institute.

Korean Case Studies: Causal Effects of 7 Human Factors on Rural Projects

The Korean Report presented seven case studies of projects whose performance was influenced by one of the following factors: coercive leadership, presence of an enthusiastic and

capable extension worker, activities of a community school, comprehensive training program for villagers, organization of a village-level credit union, religiously oriented farmers' school, and a community-controlled cooperative. From these seven case studies, one has been chosen for fuller presentation here:

Case Study on Residential Extension Work: Yan Beol 2nd Ri Village

This small farming village is located near Seoul and before the coming of a residential extension worker in 1968, was composed of 52 households whose yearly income averaged about two hundred eighty dollars. Of its total population of 388, 95 percent had not gone beyond six years of primary education.

Strategies. The extension worker started with a brief survey on the felt needs of the villagers and re-vitalized the dormant Farm Improvement Club to help him select priority projects and implement them. Among the projects selected were the cultivation of garden plots, and adoption of high-yield rice varieties, joint purchase of farm tools and inputs, and cooperative marketing of farm outputs.

Performance. The Farm Improvement Club played a key role in setting up low-interest loans for its members and in establishing demonstration plots where the villagers were taught farming techniques. Moreover, a nursery for vegetables operated by the farmers' cooperative made possible a three-crop harvest within the year. After five years, the average farm income per household had increased from US $250 to US $1,400 and the Saemaul Movement gave recognition to its self-reliant achievements with a government award of one million won (about US $2,500).

Appraisal. The role of an enthusiastic and perceptive extension worker was vital to the introduction of developmental changes in the village. Instead of creating new organizations, the extension worker made use of an existing one, the Farm Improvement Club, and re-activated it with realistic projects based on the knowledge gathered at regular meetings of actual conditions and resources in the village. Thus, by starting the villagers in modest projects that successfully generated higher income, the extension worker was able to win

their trust and bring about attitudinal changes.

SOUTH VIETNAM

Rural Man's Problems due to Protracted War

Having survived with extraordinary resilience and courage the furnace of war, the Vietnamese farmer confronts multi-faceted problems. Corruption has increased his distrust of political parties while middle-men and black-market dealers exploit him increasing the costs of fertilizers and farm tools. The destruction of rural structures has flooded cities with uprooted migrants whose rural values are eroded in the face of materialism. Implementation of the 1970 land-to-the-tiller bill has been poor due to the lack of security and ambiguous land titles. Resettlement of nearly a million refugees in uncultivated and often still insecure areas with scarce medical resources is going on with massive aid from the government and international agencies.

Guiding principles for rural development must include disengagement from rigid ideologies and from foreign models but must spring forth from the concrete needs and traditions of the rural people of Vietnam. Policies must foster the integration of material and spiritual concerns, of the individual and his community. Since the basic unit of Vietnam's rural social structure is the communal life of its hamlets and villages, this must be the foundation for building national solidarity and democracy.

Rural man's aspirations are for peace leading to national reconciliation made possible by rural man's natural spirit of forgiveness and tolerance. Rural man intensely desires independence from foreign assimilation and control so that a better future with dignity might be achieved for his children. The Vietnam national group defined human development as the process of bringing about awareness among the people of their rich potentialities towards the growth of their own powers to build up not only a personally happy life, but also a good society. This society strives to promote the people's welfare on a basis of equality and justice thereby liberating them from social corruptions and inauthentic structures which

prevent their control over their own lives and their participation in national and international progress.

Vietnam Case Study on One Man's Leadership: The Quang Thuan Resettlement Village

The site is in Ninh Thuan province, 360 kms. north of Saigon where some 1164 families, mostly Catholics from Quang Tri province, were resettled in July 1973. A major objective is to maximize crop production and solve housing problems in an inhospitable land often lacking water and where security continues to be a serious problem.

Structures. Each family is given 1000 square meters of land, of which 200 sq.m. is reserved for a house and yard; the remaining 800 sq.m. is for gardening. Total land scheduled for cultivation comprises 4500 hectares of which 600 hectares is being worked. Quang Thuan has free kindergarten and elementary schools. A private high school has over a thousand pupils. A simple medical station and maternity clinic has been constructed in the village.

Staff. The resettled families depend almost totally on the charismatic leadership of the Catholic priest who led them from Quang Tri into this new land. The priest is influential in the naming of the members of the Village Board now composed of 7 servicemen and government employees who are faithful implementors of the priest's policies.

Appraisal. Performance data not available. Impressionistic observations include: (a) The community's dependence on one leader raises the question of its viability once he is gone. (b) Compared to its neighboring villages, Quang Thuan's economy is better, but heavy reliance on outside subsidies hampers self-reliance. (c) The human development thrust is not readily evident due to the priority focus on economic and physical survival. (d) The best resource of the community lies in its people's ability of adaptation, patience and hope to endure the uncertainties of their present situation.

Vietnam Case Study on the Kibbutz Pattern: Dong Thanh Resettlement Village.

This project was established in September 1973 by eleven intellectuals calling themselves the "Dong Thanh Supporting

Group." Some 3000 refugees are involved in this program whose main objective is to build a new society in rural areas based on an adapted Kibbutz system. The site is 15 kms. from Danang in the northern part of Central Vietnam. Total land area for cultivation is 50 hectares with each family owning 600 sq.m. for gardening.

Structures. The village is divided into wards with a commissioner in charge. People are divided into production groups who meet daily after work to evaluate each one's performance. A General Youth Group mobilizes the resettlement's youth to guard day and night the area's perimeter,, thus freeing adults for farm work.

Strategies. The Supporting Group's members take turns to live among the people to share their dangers and learn how to bridge the gap between scholars and peasants. Cadres are the basic means for educating the people in cooperative management and in collective farming methodology. Village youth are selected to be part of such cadres.

Appraisal. Community discipline and a high degree of solidarity are visible aspects of life in Dong Thanh. Illiteracy among adults is said to have been eliminated, while all children are in school. Crime rate is low and it is common for villagers to leave their doors unlocked. Regular training in leadership and community development activities are given the youth.

TAIWAN, ROC

Successful Agricultural Program

The Report states that Taiwan has been quite successful in its agricultural development with an average annual growth rate of 5.2 percent during the period from 1953 to 1968. When rapid industrialization in the mid-1960's resulted in farm labor shortages and in rising labor costs, the Government mapped out a new program which reduced the cost of agricultural production and marketing through increased farm mechanization.

From Taiwan's overall experience in rural development, the Report lists some aspects deserving the attention of other Asiatic groups. First, the pattern of agricultural development under conditions of limited land area and capital resources but with full use of surplus labor has proved to be a successful formula in Taiwan. Second, increases in productivity

have converted capital from the agricultural sector to industry, thereby stimulating the expansion of small-scale enterprises.

(The Taiwan Report included brief case studies of its Farmers' Association, Cooperative organizations, Land Reform and Farm Consolidation programs)

Taiwan Case Study on Local Participation: The Farmers' Association

In Taiwan, the Government sets policies for agricultural development which, considering the great gap between the individual farmers and national planners, requires the intermediary of field organizations. This role is fulfilled by the Farmers' Association, a non-government federated system of multi-purpose cooperatives formed by the farmers in order to promote their interests and better their living conditions.

Structure. The Farmers' Association is organized at three levels: provincial, county, and township. The township associations, of which there are around 329, form the base of the Farmers' Association pyramid, serving farmers directly and linking them to higher levels of the system. The service activities include cooperative marketing and the processing of farm products, purchasing of farm supplies, provision of warehousing and processing facilities. Its credit section acts as agents for the Land Bank of Taiwan and the Taiwan Provincial Cooperative Bank. Its agricultural extension arm is supervised by the Taiwan Provincial Department of Agriculture and Forestry.

Performance. The system of Farmers' Association has adequately served as a two-way conduit channeling government plans and technical information to farmers while transmitting their views and reactions to national planners. Essentially democratic in nature, the Farmers' Association has contributed to the development of local leaders in rural communities and has influenced the quality and integrity of public officials.

THAILAND

Adapting National Plans to the Village

This brief Report enumerates these rural problems in

Thailand:

(1) In the field of education: the farmers receive inadequate agricultural training. Their community organizations are weak and managerial training for officers of co-operative societies needs strengthening.

(2) In the productivity sector: many farmers do not own land and are often deeply in debt to money lenders. The irrigation system does not permit year-round farming of rice. Poor communication facilities prevent farming technology from reaching small farmers. There is a marked lack of incentive among farmers to risk adopting innovative methods and experimenting with new crops.

(3) In marketing: middlemen manipulate prices since farmers lack bargaining power and organizational strength. At the regional level there is no marketing board to assist in setting production targets, organizing supplies, and guaranteeing prices.

The Report lists the following non-governmental agencies working in rural areas:

* The Rural Life Division of the Church of Christ in Thailand.
* The National Social Action Center of the Catholic Church.
* The Thailand Rural Reconstruction Movement.

TERRITORY OF HONGKONG

Intensive Agricultural Practices

Although its rural population comprises only 2.48 percent of the population, the farmers of the New Territories usually produce about 45 percent of vegetables consumed locally, nearly 70 percent of all of the total live chicken requirements and about 15 percent of all pigs slaughtered. Moreover, Hongkong's fishing fleet catches about 90 percent of all marine fish eaten in the territory. Intensive methods account for largely this self-sufficiency in foodstuffs.

Among the agricultural problems confronting Hongkong are the continued increases in the cost of agricultural supplies and labor; the inadequacy of water reserves for irrigation, and

land drainage problems due to urban expansion. The Report lists some agencies engaged in the provision of services for farmers and fishermen: (a) The Agriculture and Fisheries Department concerned with optimum land utilization, technical advisory services, reforestation and the economic development of Hongkong's fisheries; (b) The Kadoorie's Agriculture Aid Association founded in 1951 by the brothers, Lawrence and Horace Kadoorie providing educational and financial aid to farmers with a view to making them self-supporting.

III. CENTRAL THEMES

Development processes are both cruel and necessary. They are necessary because all societies must come to terms with new and irresistible social forces. Yet the choices they face are cruel because development's benefits are obtained only at a great price....
—Denis Goulet

The reports of the national groups invariably reflect their countries' respective conditions of socio-economic development and political order. It is within these given historical circumstances that human resource development is perceived and defined, its meaning interpreted, and its strategies constructed. A comparative analysis of the reports would place the country teams, on definite points in a continuum of complex and interrelated variables, such as, decisiveness of people's participation in development programs, significance of community self-reliance, importance of local leadership training, integration and community's acceptance of extension workers, emphasis on material motivations or focus on deeper human values, and the premium attached to technical training. Instead of categorizing and tabulating their experiences of development, it might be more relevant to extract from these experiences the humanism common to all, to discover the human elements embedded in their problems, and to try to articulate their enduring aspirations. For if indeed, these are universal aspirations from the Micronesian farmer breaking out of his subsistence economy to the technologized Japanese farmer struggling out of his poisoned waters—then, human resource development must in its present and ultimate course lead to a unifying consciousness, to greater encompassing empathy and solidarity. In a real sense, the experiences of participants in daily exchanges and encounters at the Workshop already opened up the possibilities for such distinctively human understanding and solidarity.

The central themes that gradually crystallized not only from the written national reports and case studies, but also from the actual reporting and open forums converged around these ideas: the role of government in development; the people as subjects of development; and participation as a strategy of human development.

THE ROLE OF GOVERNMENT

Development programs of different countries generally follow national economic plans. The establishment of decentralized implementing agencies by the government through regional and local departments or bureaus, people's associations, committees and the like, are attempts to complement and check centralized planning and policy designs. Evidently, the top-down directives require popular participation and support. For example, Malaysia's village-level development committees are meant to achieve a two-way flow of communication and to consolidate people's self-defined needs in national plans. In instances where people themselves are involved in identifying grassroots problems, their commitment to carry out government programs and projects is apparently greater. Farmers' Associations in Taiwan are organized to effectively implement government agricultural plans and policies, and to channel technical information on rural development down to the grassroots level. Through these associations farmers express their views in response to government action and make their problems known to the government. Again, the two-way relationship is to ensure active support and participation of people in programs that affect them. In Singapore, the Livestock Farmers' Association maintains close liaison with the government and makes representation on issues that pertain to the farming community. The Philippines' barrio associations or *Samahang Nayon* organized by decree are projected to involve people directly in the preparation of a nationwide cooperative system. The New Village Movement or *Saemul Wundong* of South Korea is another nationwide program of community development supported by the government but which also requires for its successful achievement the full participation of villagers. The reports show an action-reaction range of

government centralism balanced by people's participation, of crash programs needing immediate implementation slowed down by the pace of people's momentum and degrees of constraints on self-help,self-reliance principles and countervailing strength.

A corollary theme related to the role of government is the position of non-governmental and private organizations in national development planning. There are polarizations of situations from mutual support and cooperation to mutual suspicion and confrontation. The Indonesian report gives some facets of this relationship. While development is a matter of State policy, private organizations are seen to be catalysts in creating people's awareness and openness to change and as the "natural manifestation of social consciousness in the community possessing, at least, the right to exist as a forum..." Private organizations are regarded as "those which grow within the community itself," whose projects are initiated by making people in the community aware of one another so that they might gradually understand their own potentials for development. It is a slow process and generally limited in scope, comprising a village or one particular area. By contrast, governmental projects are enacted on a national scale and implemented through the administrative apparatus of provincial and local government units. They are not designed to accommodate to the slow pace of arousing people's consciousness, but "frequently anticipate popular action in their quest for rapid change." In the case of the cooperative movement in Indonesia, the Pancasila Farmers' Union emphatically calls attention to the need for cooperatives to grow gradually from below. The cooperative activities of the "Usaha Bersama Movement" inculcates further, the delegation of authority from below. The movement, initiated by the farmers themselves for the promotion of their own interests, corresponds to their real needs. Its success and expansion into a number of regions is basically because of its identity as a true people's movement. The Philippine report demonstrates the case of a private community development organization, *Sariling Sikap* (Self-Help) which cooperates in implementing the government's *Samahang Nayon* (Barrio Association) scheme in areas where government workers also operate. The latter's effectivity and credibility are strengthened through interaction with a trusted private

group.

A responsive government may take active involvement in projects of private groups, as in the joint ventures in Malaysia with the National Union of Plantation Workers (NUPW), the Luther Institute of Vocational Education, and the Negeri Sembilan Government, in carrying out an agro-industrial training program for rural youths. The programs prepare them to settle in new townships as employed or self-employed persons. The State Economic Development Corporations, established in every state in Malaysia, play a key role in the implementing of the Second Malaysia Plan by assuring dialogue and communication between the public and private sectors. With Government approval and partnership, the NUPW entered into joint business in the textile industry. The children of Union members have a quota of employment. As a policy of national government, such industries are located in rural or sub-urban areas of the country.

In terms of human resource development, it would seem that even the most enlightened and efficient centralization requires active participation of the masses who are the object of development. If, in the process of changing and improving their external conditions of life and growth, they eventually become active *subjects* of development, then, it becomes possible to speak properly of developing human resources. This development is not confined to the acquisition of technical skills and scientific information, to employment and higher incomes, but rather, it stresses the unfolding of will and initiative of judgment and decision. The role of government, whatever its framework of rule, be it constitutional monarchy or authoritarianism, democracy or socialism, provides the general climate of development through balanced measures of freedom and constraint, through its system of material resource allocation and distribution, and fundamentally, by its *moral integrity*. The government, in other words, also grows *from within the people*.

THE PEOPLE AS SUBJECTS OF DEVELOPMENT

People's participation in their own development connotes an active element that emanates from them. They participate

not as receivers of subsidies and aid, nor as clientele of prescribed programs; rather, they pose an active role which begins with self-awareness, a convincing process of knowing their potentials to re-make the various dimensions of their own existence. The Vietnamese report expresses it in this manner: "only the human person can really contribute to development work, and true development worthy of its name must aim ultimately at the growth of the powers in each individual person." It may be said that this is an all-pervasive theme with varying degrees of explicitation. Whether expressed as the inculcation of principles of self-help and self-reliance, or as maximum involvement of rural people defining their felt needs, or as the formation of village leadership and the mobilizing of grassroots movements—there is the essential affirmation of underlying human values and aspirations towards human dignity, justice, and equality. How do people in rural areas come to experience these human qualities? And as they are released, or, as they release themselves from economic want and other forms of deprivation, how do they grow into personhood?

The Workshop participants represented different socio-cultural systems, political experiences, and varying levels of economic growth. Among the strongly politicized groups, the principle of people's participation is a necessary condition towards altering oppressive structures and deterministic patterns of development. Questioning of foreign aid, subsidies, and the resulting dependence of recipient countries followed logically from the discussions of self-help strategies and motivation problems. Political self-determination was recognized as a broad pre-requisite for decision-making processes which filter down to villages and communities. Rural self-help and self-reliance movements, community organization, the building up of local leadership are viable only to the extent that State policies coincide with them. A State that intends to develop its human resources will not be repressive. In this connection, bureaucratic corruption, the arbitrary demands of technocratic management, self-serving performance, and similar problems of developing countries inevitably surfaced as part of the day-to-day experiences of development workers. The expressed need for alignment of developmental policies with positive meas-

ures to support and sustain people's efforts is corroborated by the many designs of development activities in all these countries.

Self-Help and Self-Reliance as Principles of Human Development

These principles imply trust in man's capacities and an understanding of his need to contribute and to share actively in the making of his human community. In turn, this participation fulfills him as a person. Being humanist aims, it is no wonder that they constitute a common ground and starting point of many development projects. Thus, most of the case studies presented, in which the participants themselves are directly or indirectly involved, were geared towards these objectives. Indonesia's Pancasila Farmers' Union which was cited earlier, started the Usaha Bersama in 1968 as a program of "working together by farmers and other rural people." Cooperative activities are initiated by the farmers themselves to meet their own needs. As stated in their guidelines, "Usaha Bersama brings, in the first place, people together; not capital." Being primarily people-oriented, it naturally subordinates the technical aspects of cooperative activity which it considers as means to an end. From its experience it arrives at a number of observations and convictions, among them that "the cooperative movement will not succeed if certain traditional ways of helping each other that are commonly practiced in the village are not taken into account... traditional initiatives can be developed into real cooperatives that are far more deeply rooted in the village community than anything imposed from above." The Japanese Report mentions extension services set up by the government "in order to develop democratic processes in the lives of country people." The objective was to develop independent farmers capable of managing their own farm enterprises.

The case of "accepted coercion" mentioned in the Korean Report describing the Dupodong Village Saemul Project, required the government's strong support and the people's cooperation. It seems that in this case an important factor revolved around "persuasive leadership"; "persistent effort and service, or even the sacrifice of a few leaders." Apparently,

the people's increasing involvement as the project progressed insured its eventual success. Dug Am Village and surrounding villages in South Gyeong-sang Province (Korea) show the impact of school-centered community development programs. The school initiated projects which corresponded with the villagers' felt needs, and the teacher chosen to take charge of development programs was a native of that community. Over a period of ten years, several community projects have been initiated and completed. The teacher-in-charge "spent most of his time in the village to enlighten the villagers and motivate them to have the will to live better." One of the most important consequences cited was the attitudinal and spiritual change in the villagers, "from being idle, selfish, and indifferent into motivated, cooperative, and enthusiastic persons." Key persons who were responsible for such community development, e.g., the school principal and native teacher, were essentially a part of the village community; not outsiders standing above the people.

In West Malaysia, social workers among Indian rubber tappers started with similar efforts. They promoted self-help projects that served as base "from which workers acquire adult education and leadership training in order to tackle their own problems, and become aware of power and exploitation." The organization of people in order to enable them to recognize the forces and myths that subjugate them is a slow and tedious process. The Malaysian case presented begins with people's inner self-respect and self-confidence, growing eventually into community solidarity and mutual trust. Local leaders were identified and trained to serve their community with a "sense of social concern." This concern also means awareness of people's legitimate interests and being able to defend them.

The Elcong Yangpela Didiman, started in early 1973 in the Western Highlands District of Papua New Guinea, is another rural self-help and self-reliance movement which responds to group self-help actions by training leaders and other community workers in their areas of needs: food production, cash crops projects, and so forth. Village clubs are formed which are coordinated at central headquarters. Their statement of problems and difficulties included this factor: "Clubs that were started by outside persons are in many cases not active. Clubs

should never be started or implemented, but should grow out of village desire and initiative if it is to be vital and an asset to their community." Even in their transition to a money economy, the objectives of small-scale economic activity among villagers are not basically expressed in material terms. Rather, these projects are "to train people who will disseminate what they learnt to others—thus fostering the spirit of cooperation and service, rather than becoming capitalistic." As a result, their over-riding aim is "to produce citizens of a new nation who are less dependent on imported food items, developing and producing what they can on their own soil; thus, meeting the government's goal of self-reliance."

Sariling Sikap, a Philippine community development program based on self-reliance, follows these developmental principles: *participatory decision-making,* that is, those affected by decisions should be involved in making them; *choice,* namely, that communities themselves select from among alternative approaches that match their values and resources; *comprehensiveness,* or the need for holistic strategies in place of a series of separate innovations; and *process,* namely, that development be conceived as a process of creating a new rural man, one liberated from the physical constraints of hunger, disease and ignorance, as well as from spiritual constraints of egoism, irresponsibility and apathy.

The Vietnamese group's case study of a refugee resettlement project at Cai San on the Mekong delta, gives this assessment: "the people should have an opportunity to develop themselves, develop their sense of responsibility toward the community." Capable persons should be trained in leadership and the religious leaders remain in the background to play a supportive role. The Cai San project enjoys massive government support and has become an economic success, but the people are still "tied up within the frame of power of the religious leaders." Another case study involves a group of Vietnamese intellectuals designating themselves as the "Supporting Group" of Dong Thanh Resettlement Village. The problem, as they define it, is building up a new society in rural areas. They must live with the people and train cadres who come from the people. In a war situation, another aspect of working with the people means "solving the security prob-

lem... after the resettlement was mortared, all the supporting group members came to stay with the resettlers to keep them calm and to show their determination to live with them."

Formation of local leadership

Development workers inevitably speak of the problem of lack of leadership among rural people. In human development terms there is a distinction between a leadership that creates or perpetuates dependence of people, and a leadership that leads men to believe in their own dignity and which shows by its example, the possibilities of freedom. When the Pancasila Farmers in Indonesia state that the cooperative movement could not succeed "if the members do not feel involved and fail to consider the cooperative as something of their own," and "if the leaders are not chosen by the members..." they express the identical insight given by the Vietnamese Dong Thanh Resettlement Supporting Group, who point out that cadres must be drawn from the people. In the Quang Thuan Resettlement Village (South Vietnam) the leadership of a dedicated Catholic priest who led the refugees from war-torn Quang Tri, was one of the crucial elements in the development of the community. However, the people have become completely dependent on their spiritual leader who makes almost all the decisions and plans, and "there are no indications to prove that the community would stay if the leader leaves." The economic progress of the community on the basis of external aid has also "caused the people to rely too much on outside subsidies... they tend to think that such assistance is a 'must'."

In Singapore, the People's Association which is a statutory body, promotes community affairs and the formation of leadership skills. Community centers serve as forums for people's interchange of ideas and for general communication. The centers are managed by members drawn from local leaders. Such leadership, it is maintained, is more perceptive of local needs and more acceptable to the people.

Leadership training programs and methods generally comprise an important part of development efforts, so that the search for "natural leaders," and their formation become a

crucial development objective. What kind of leaders are sought? The description gathered from the various questions posed by the DHRRAW participants during the open forums, resembles that given by Brady Tyson of "*symbolic men* who embody in themselves the inarticulate aspirations of the people." The symbolic man uses his own life "not simply as a point from which to speak, but as a stage on which to act out freedom."[9] The leader awakens in people the realization that they can be free. He does not make people dependent upon him, but by his example, his service to his community, he shows the potentials for creativity and freedom. In their new experience of freedom, hope grows from which they create an image of their future.

In humanist terms, development efforts must originate from "within the people." Government policies and the entire development apparatus should primarily remove the obstacles that thwart this human thrust. As *subjects* of development, people grow on their own terms, making full use of their values and resources, benefitting from the services and well-being generated by mobilizing these resources. Self-help and self-reliance are to remove the passivities and impairments of dependence. With the resulting experience of self-respect and self-confidence, the necessary qualities when people come to face each other, they begin their negotiations with a sense of dignity. Thus they build up a characteristically human community.

PARTICIPATION AS A STRATEGY OF HUMAN DEVELOPMENT

Within the lexicon of development, the concept of participation can be viewed as a principle, as strategy, and as policy. Participation as a development *principle* asserts man's right to be involved in meaningful decisions affecting him essentially. The assumption here is that people are the principal

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[9] Brady Tyson, "Freedom Movement and Conscientization," *IDOC International* (North American Edition, 1971), pp. 10-12.

agents and subjects of their own development, a topic touched upon in the preceding section. On the other hand, participation as *strategy* implies varied interpretations including political ones such as power concentration or distribution, centralization or decentralization, and therefore becomes a political question. The increasing concern for more equitable distribution of resources, the search and identification of people's real interests and felt needs are tendencies towards democratization in the development of new rural structures which governments need to recognize. Participation as a matter of *policy* becomes, then, a political decision. The previous issue on the role of government may be regarded as the framework within which conditions of people's participation are defined. The general pattern derived from the different country reports illustrate participative strategies mainly in the *implementation stage* of national development plans. Some governments work out feedback systems which register people's responsiveness. Wherever governments prove to be authentic representations of the people's discernment and judgment, then their response becomes a meaningful and deciding factor in policy formulations. Different countries show varied approximations to such an ideal. Obviously, the vast majority of the poor in the rural areas have had no influence in policy levels where central decisions are made. This situation of rural powerlessness was narrated and concretely documented during the interest group sessions of the Workshop.

Moreover, rural people's participation in national plans when permitted, is typically limited to their engagement in agricultural production. Thus, rural man's worth in inventory reports tends to be scaled in economic terms according to his "rate of productivity," and his needs expressed in limited codes of physical and material indicators. DHRRAW participants stressed that man's participation in the productive processes of his society transcends his economic function. Man also creates values, makes and remakes his culture, shapes his society. Consequently, it is necessary to likewise define people's productive capabilities in their ethical, cultural, and social dimensions.

After examining the productive structures in which rural man is situated, the question of distribution arises. Does this

structure enable man to share equitably in the resources of his society? Do the incomes generated by a particular kind of productive structure really give people equal accessibility to life-sustaining goods and to educational and cultural resources? The aim of governments to bring about "a more equitable distribution of wealth," must therefore be treated in relation to the country's productive structure and processes. If the poor remain marginal in productive participation, they will inevitably remain marginal in the distribution of benefits.

Participation as strategy, then, involves looking for alternatives to transform prevailing structures where the poor of the rural areas are strung along the peripheries of existence. The nature of alternatives, the range of change strategies such as adult education programs, utilization of new village technology, mobilization of farmers, etc., should therefore be assessed on their capacity to realistically transform rural structures, or their tendencies to simply perpetuate and harden conditions of marginality and alienation.

The data of experiences which grew out of meetings and discussions of Interest Groups provide a more detailed perspective of innumerable aspects of the basic issues and central themes of rural human development.

IV. INTEREST TOPICS

Those who would organize us according to permanent individual functions and permanent individual restrictions condemn the human race to move at much less than half-steam. They throw away nearly all our human possibilities.... They reduce our chances for a reasonably long existence on earth.

—Norbert Wiener

At the start of the second week of the Workshop, the national teams submitted a list of interest topics chosen by their members on the basis of their areas of work and expertise. This list was reviewed and pruned down by the Steering Committee into the following categories:

- *Modernization:* transition from subsistence to money economy; mechanization; farm management; marketing system; technology and pollution control; agricultural credit and production schemes.
- *Education and Training:* formal and non-formal systems; adult education. Family welfare and women's education; vocational training for youth; functional family planning courses; extension workers and volunteers; paramedical teams.
- *Human Settlements and Land Use:* resettlement and migration schemes; land reform programs; cultural minorities.
- *Participation Strategies:* cooperatives, area planning; project selection; mobilization of rural people; funding schemes; service centers.
- *Communication:* inculcation of human values; techniques.
- *Rural Socio-Economic Structures and External Systems:* Government and non-government organizations; village security; multinationals; regional research.

The format for discussions was left unstructured, allowing each group to evolve its own patterns of communication and topic priorities. The groups uniformly concluded that their first task was to listen to each member's narration of experiences dealing with specific projects. Since the composition of the interest groups was multi-national, much cross-fertilization of ideas and practices occurred. This second week process was purposely designed to intensify interaction among the participants through a learning process where they discovered each one's values and personhood. As this process continued where they learned from one another, prestige and status became inconsequential; academic titles and positions of high office irrelevant. Each individual's contribution counted in the cumulative impact of new insights, reinforced hopes, greater optmism that was growing daily within the groups.

Occasionally, certain groups would request the advice of specialists who emerged in the workshop process as "experts of experience." Frequently, participants were to remark that they experienced greater freedom to talk candidly in these multi-national groups rather than in their own national teams. It was an experience enriched by others' recognition of confronting similar problems and by a sharpened awareness that persons of such diverse backgrounds could be united in a common human endeavor.

Judging from the accounts of the participants when they reflected on their experiences within the interest groups, an important result of these transnational interactions was the sense of happiness it gave them. It is interesting to note that happiness as an end-product of development is seldom mentioned in project reports and scholarly treatises. Yet, to eliminate this concept from developmental goals and to focus merely on raising living standards is to misunderstand the realities of rural life.

The meetings and activities of the second week gave the participants an opportunity to be heard. Through dialogue, they experienced a sense of acceptance and trust from a small group eager to listen to their story, so that within this small community of friends, personal growth occurred. It was not

the reaching of consensus that was important in the discussions, but the perception of being understood. Thus, the interest-group process in itself became a source of insights into the meaning of human development. As one participant explained after the workshop: "I came to the Workshop 'obsessed' with the thought of finding clear-cut solutions and formulae to this part of Asia's rural problems. I became aware that in being an agent of human development, you are also being developed as you go along, that you have to begin with yourself and grow with people. You must begin with what the people are and what they have; only later the technicalities fall into place. I came away knowing that the answer lies with the people." The capacity for self-reflection and self-criticism seems to be a necessary component in personal development.

The interest topics are reclassified here under the same categories used for the section on Central Themes, namely: Role of Government, The People as Subjects of Development, and Participation as a Strategy of Human Development. This correspondence between the main themes of the national reports and the interest group discussions is to be expected, considering the fact that part of the contents of the national reports included the special interests and projects of the participants.

ROLE OF GOVERNMENT

Rural Socio-Economic Structures and External Systems, Modernization, and Human Settlements and Land Use. These interest groups raised many questions regarding the role and influence of government policies in these areas of concern. Among the issues raised were:

(a) The concentration of political and economic power in the hands of a few urban groups who impose their will on the rural majority;

(b) The power groups are usually composed of interlocking political, business, and military groups whose influence extends to the ruling elite in villages and who, in turn, are instruments of oppression.

(c) Open-door policies towards foreign investments bring about swift depletion of natural resources. The emergence of foreign economic enclaves hamper the growth of local industries and have at times caused the expulsion of farmers from agricultural lands. Capital inflow from foreign investments often creates a larger capital outflow further depressing the country's economy.

(d) Private groups working in rural areas are often the objects of suspicion from both the government and the farmers themselves. Government distrust can come from the knowledge that to permit activities that promote development from below would eventually undermine positions of privilege. Farmer distrust can stem from their insight that development from above only impoverishes them further.

(e) Traditional informal leaders, like religious figures, may play a progressive role in the villages and organize pressure groups to voice farmer complaints and aspirations. But cases were cited of leaders who thought more of protecting their interests rather than those of the people.

On the assumption that human resource development is inherently linked with the democratization of institutions and structures, participants discussed the historical factors leading to power concentration. Most of the Asian countries in the so-called "Free World" sphere adopted political models with democratic trappings taken from the colonizer's society. As the nonviability of these borrowed models unfolded in the now familiar scenario of political chaos and economic deterioration, political representation gave way to military take-overs. What factors reduce people's participation and induce one-man regimes? The groups surveyed these causal factors:

(a) Dependency on foreign sources of capital and personnel to attain self-sustained growth patterned after W. W. Rostow's economic growth theory;

(b) Social imbalances within society have historical and cultural roots. The character of technological changes proposed by development planners often result in new

disparities not only between urban and rural sectors, but also within the rural areas.

(c) The limited pool of educated people capable of running the government also contributes to eventual power concentration. A contributing factor is a Western-oriented educational system whose graduates are alienated from their own people.

(d) The ruling elite becomes an impervious enclave protected by arbitrarily designed laws and by its manipulation of media.

What is the position of private organizations vis-a-vis the government? Non-governmental organizations must play a needed critical role. Governments, in turn, should welcome such conduits of constructive criticism as part of its efforts to be more responsive to the needs of its people. In this connection, the following assumptions were made: (a) All governments wish to be looked upon as working for rural development. (b) Like any other human institution, governments are subject to reform internally and externally. (c) No government is completely monolithic. Within its various units, there are differentiations in views, approaches, values. (d) Some governments forget that they are instruments of the people; or rather, people forget that government is their instrument. For both to be conscious of this, people should try to assert their sovereignty over government to make it more representative of their interests.

How should private groups exercise this critical function? A prerequisite to engaging in governmental criticism is the prior exercise of self-criticism that candidly assesses organizational motivations and behaviors. There must be a realization of the constraints operating on their own government's programs that come from the military and economic hegemony of superpowers. There will be many instances when closer scrutiny will reveal the gap between seemingly rigid directives and their implementation, where ample room for flexibility occurs. Tactics of premature confrontation in such situations will only do more harm and close liberalizing trends within bureaucracies. Private groups must be ready to face conflict as part of their work in negotiating better relationships

between the government and the people. But conflict is not to be resolved through meaningless violence. Rather, if private groups, now fragmented by rivalry, should join forces for increased horizontal communication and integration among themselves, then, they will be stronger to exert pressure within a framework of democratic dialogue.

It is significant that the two groups which discussed Rural Socio-Economic Structures and External Systems came to similar conclusions when they assigned urban decision-makers, power groups, and the government to the category of "external systems." The decision-making elites of urban centers are considered by rural-rooted persons as external and alien to their interests, working to reinforce prevailing monopolies of political and economic power. The structural imbalances and social inequities resulting from their policies have but served to accelerate the marginalization of the majority of rural people.

From the extensive treatment given the question of government and private groups' relationships, one concludes that the workshop participants felt many Asian governments were imposing conditions that handicapped the performance of private organizations. Many instances were cited in which a substantial proportion of the time and energies of non-governmental agencies were diverted in tactical moves to bring awareness to governments of anti-developmental effects of some of their policies. These diversionary activities, often highly frustrating, only further deplete the already limited resources of private agencies.

In contrast, government from "within the people" is characterized by a natural affinity for the true interests and needs of its citizens whom it protects from the exploitation of outsiders. The great need for such a humanistic government led to intensive discussions on which political forms are most suited to bring about man's true development.

The interest groups that discussed Agricultural Modernization, and the topic, Human Settlements and Land Use emphasized the importance of land reform as a basic condition of rural development. The problems cited show rural man

in the course of "economic development" at the losing end in overall results. Rural man, it is stated, "has made agriculture a mode of living," the implication being that the transposition of agriculture into a modern business enterprise involves more profound changes than the planners and managers of development would account for. The modernization that he is witness to only enlarges his familiar exploited world of social relations, and now imperils his ecological environment. In brief, the traditional structural imbalances are still skewed against the rural masses.

The stress on land reform and related services, land development and settlement schemes, migration projects, as generally distributive processes is therefore understandable. Since these programs originate from centralized planning, certain problem areas appear. Once again, they are problems affecting people directly which usually disappear in statistical reports of development.

The variations in rural regions—geographical and physical, social and cultural, would require differential adaptation of national plans. Planning in the first place, should be informed with factual data derived from below so that the particular potentials and needs of these areas are recognized. For instance, decentralized planning could be more responsive to anticipated disruptions and new uncertainties that accompany land reform measures. Or, human settlement and migration schemes should consider the deeply ingrained cultural values and mores of family and kinship relations which hinder mobility. The direct involvement of people in planning might bring about more responsible implementation of programs, and not be left unchecked in the hands of unscrupulous and opportunistic administrative officials. But a vicious cycle occurs if, in the planning and implementation of these programs, governments controlled by the power blocs who brought about the conditions of structural inequities, deny participation from below.

It seems imperative that governments make it a deliberate policy to remove the sources of social, economic, and political inequities if modernization of agriculture is to benefit the rural masses, and not result in intensifying the ad-

vantages of already privileged groups. Thus, the control, appropriation, and utilization of resources should be within the reach of the majority, serving their needs and legitimate interests. Denial of this sets off hidden counterforces which frustrated planners of the "external system" brand as peasant apathy and ineptitude, but which are essentially protective mechanisms to preserve the interests and integrity of the silenced masses.

THE PEOPLE AS SUBJECTS OF DEVELOPMENT

"*Integration* with one's context, as distinguished from *adaptation*, is a distinctively human activity. Integration results from the capacity to adapt oneself to reality *plus* the critical capacity to make choices and to transform that reality."[10] The person as subject is one who intervenes actively in the world around him. He engages not simply in life-sustaining activities that enhance his assets and well-being in the quantifiable part of his life, but that in the unchartered part of life, as well, he is able to create his own unique contributions and leave their impress in the making of an authentic human community. For in this latter task there are no conceivable limitations.

Human resource development in the rural areas cannot be narrowed down to acquisition of agricultural skills and technical know-how and measured in terms of agricultural productivity. Even as the observable achievements of rural development begin to appear, such as the more equitable distribution of land, increased yields, better housing, and improvements in health facilities—there is need to take into account whether the more basic advancement in the people's abilities to shape actions and decisions affecting their lives is also occurring. It is in taking hold of the process of gradually transforming and creating their own "living structures" of responsive institu-

[10] Paulo Freire, *Education for Critical Consciousness* (London: Sheed and Ward, 1973), p. 4.

tions that their true peoplehood emerges.

Education and Training Programs. Since the usual setting for rural educational programs is an environment marked by scarcity and urgent needs, the emphasis given in the reports of the groups dealing with this topic leaned heavily in the direction of vocational training and livelihood skills. The principal target groups of rural education chosen were: farm families, women, youth, extension and volunteer workers.

The action plans designed by the groups in order to bring the rural family within the mainstream of development included methods to transform basic family attitudes and relationships. The narrations were of practical activities tested in specific situations but were not fully elaborated. There was a keen realization that Asia's women, although comprising a large part of the agricultural work force, have been neglected in development programs whose assumptions confine women to domestic chores. The needed reorientation in women's education calls for preparing them to actively participate in the totality of community life. They deserve equal partnership in development dialogues where they are accorded the respect given to valuble and creative artisans .

Youth, like women, are caught in social patterns of authoritarianism and paternalism that constrict their creativity. A climate of tension and emotional deprivation pervades family life where parents do not permit candid communication between them and their children. As youth prepares for the responsibilities of adulthood, he needs to experience the community's basic trust in his worth as an individual equipped to contribute towards community growth. For this he needs an education that includes functional knowledge and skills, engenders a scientific outlook, and fosters civic cooperation and participation.

Adult education must consider the fragmented nature of the farmer's knowledge which prevents the comprehension of factors that make up his total situation. The individual must be taught not only that he might be literate, but also that he might be more aware of the interplay of factors determining his environment. In the view of this particular interest

group, involvement by rural people in community projects is essentially an educational strategy to increase awareness of the crucial "themes" of their historical situation, and to form them organizationally as a counterforce against oppression.

Discussion regarding the training of extension agents were summarized in these points:

(a) Selection criteria should include not only academic requirements (a high school education was the recommended minimum) but also personality traits that show promise of effective service. Extension agents should also be drawn from local communities.

(b) Pre-service training should combine theory with practice through actual field work. Courses should have interdisciplinary content, be suited to the background of extension agents, and relevant to the actual needs and problems of the communities in which they will work.

(c) Regular in-service training and staff development programs should be held which tackles problems being met in the field and acquaints extension agents with new technical developments. Participation in local and international seminars will broaden outlooks and introduce new materials and methods.

(d) Training should be extended to local leaders and they should be involved in the formulation of training programs.

(e) Better coordination among government and private training institutes to combine and improve training courses and methods. The program should be regularly evaluated and revised with the cooperation of extension agents.

Communication. Since the extension and volunteer workers are essentially human communicators, it is proper to look into this aspect of their training. The interest group on *communications* offers some insights on the specifically human qualities of this form of interaction. Rather than giving an account of what was said in their discussions (the content of which being their varied experiences), the group reported their own experience of communicating with one another, breaking

through cultural diversity and language barriers. Development of human resources is a growth process, and persons are endowed with the basic means to achieve this through communication in a spirit of true dialogue. The pre-occupation of the group was with rural man in all his dignity, aspirations and potential. But in all efforts to discover rural man there is, too, an experience of self-discovery. Free discussion early revealed that techniques of communication were, practically speaking, useless unless their message was conveyed through an "on the spot," person-to-person communicator who was seen as the key man in human relations between the policy-makers and the farmer. Communication is a two-way process in which the farmer is enabled to express himself. He must be heard and that, with no less respect than would be accorded the government, policy-makers, experts, or other agents of development. His point of view and reactions to policies must be fed back to their sources. Who then is this "on the spot" village-level communicator? What ought to be his attitudes and his talents? Ideally speaking he ought to be a person of deep empathy, *with the rare ability to listen.* He ought to really know the farmer, his culture and language. He ought to be thoroughly acquainted with the power structure of the community and have, with the latter a deep feeling of affinity. His life style must be close to, if not identical with that of his community. He must come with a sense of vocation and dedication, and must have no personal gain to unduly influence his task. He must be convinced of what he brings as just part of a program with which he has been associated. He must recognize that he has perhaps more to receive than to give, and must be thoroughly appreciative of what he learns.

The setting up of dialogue among farmers—the conditions under which they may talk to each other, discover their potentials and generate a common voice—may perhaps be the communicator's first task. The same dialogue he will, in turn, use to convey their ideas to policy-makers, possibly to mass media personnel, and to experts. Media men, for instance, could discover from the village communicator the problems of language, degree of literacy, reactions to policies and make these known through the press, radio, television. By such

an exercise as many as possible contribute humanly to the building of community life, to the development and growth of a people. Few are aware that true communication is a way of life and not just a vehicle of conveying information.

Communication with the youth is a real test of the true communicator with emphasized demands on his ability and readiness to listen with a view to understanding. Youth are the future of Asian countries but many are becoming alienated more and more from the adult world of often unquestioned values and styles of life. The victims of systems of education which both alienate them from life as lived by the farming people and furnish them with expectancy of employment of a type that is not available, they are often seen as useless and even made to feel so. They must be heard with patience, since as they question traditional ways, they may impose upon the communicator the exacting task of criticizing and admitting to the practices in adult life which are often direct contradictions of its words.

Dialogue is not achieved without a price. It can and does hurt. But it ought to do so in the service of true growth (a term that the group preferred to "change"). It will produce conflict, but such ought not to be misplaced or endured to no avail. Dialogue requires a giving of self, that is ready not only to be involved but to be at the service of others. In this horizontal relationship between persons, discovery of the other person and self-discovery bring about a reciprocal awakening of awareness and the growth of both.

PARTICIPATION AS A STRATEGY OF HUMAN DEVELOPMENT

The interest groups on participatory strategies exchanged observations on various approaches used in organizing farmer groups. Among the practical reasons given for organizing the rural sector are:

- to promote economic power: if peasant groups were united in viable organizations, they can prevent price manipulation of their produce and consumer needs on the part of middlemen and exporters;

- to protect their rights and voice their protests against injustices;
- to render better social services, since the remoteness of rural areas and the indifference of agencies require a liaison unit to insure that needed services actually reach the rural people;
- to channel information through a network of organized groups;
- to catalyze political action through participatory activities that strengthen the bargaining position of the masses.

People's organizations, if they are to be effective, must be managed by the farmers themselves. Their viability is endangered through continuous dependency on paternalistic structures. The failures and successes of cooperatives verify the need for truly indigenous structures growing from the people themselves. The interest group recommended that cooperative education stress in members the social spirit of the movement which seeks to eliminate exploitation and inequities through cooperation in a new economic system based on justice. It is the people who must be trained to discover their own future needs and assess their options leading to possible solutions.

In the face of trends towards over-centralization, the cooperatives must retain their original democratic principles and community-centered ideals. Cooperatives should not become mere adjuncts of government programs but be an autonomous movement run by the people themselves. The stronger and more self-reliant the cooperative, the greater its facility to cooperate as an equal partner with government, and to expand its bargaining abilities on behalf of the rural poor.

The establishment of an intermediary agency called a "Service Center" was strongly recommended by one of the interest groups when it dealt with the need to link village-level units to national structures. This Service Center for development projects aims to integrate fragmented and piecemeal efforts. Its main functions are to help balance particular projects according to over-all development needs, promote coordination with similar projects and supportive agencies, and test the internal feasibility of projects in order that no component

essential to rural and agricultural development be missed.

Overall, the principal concern undergirding the interest themes is the importance of people's participation in development programs. An important concomitant to this position is the existence of a government apparatus that supports and strengthens these participatory initiatives on the part of its citizens. Development efforts need to be assessed and reoriented on the basis of whether people, under conditions of expanding opportunities, are able to find alternatives to improve their lives not simply materially, but in their experience of human understanding that reduces conflict, in their social practice of justice that promotes equality, in their continuous learning to live in dignity.

V. CONCEPTS OF HUMAN DEVELOPMENT

Our brothers are breathing under the same sky as we; justice is a living thing. Now is born that strange joy which helps one live and die, and which we shall never again postpone to a later time.

—Albert Camus

The meanings that inspire and inform the national reports and Workshop discussions, and which give substance to the participants' actions in their respective projects are explicitly articulated in this section. It is the result of both an individual and collective process of reflection in which each participant recorded his own search to formulate the meaning of human development, listened to how others viewed the concept, and discovered those unifying insights that made them know and understand each other more fully.

INDONESIA

Human development is a process of self-discovery wherein man realizes his dignity as individual and as social being, and which motivates him to fulfill his inherent needs, individually, and in mutual cooperation with his fellow human beings.

It is a continuous process that reveals man in his constant relation with reality around him, with cultural values, local customs, and social practices. These immaterial factors are not static, but tend to change in accordance with the development of man and his society. This view is important for motivators of social change to understand.

Natural resources, science, technology, social institutions and organizational structures which are the fruits of human

creativity and other human capacities, are not goals in themselves, but serve as means to achieve self-propelling development where every man can take an active role together with his fellow human beings.

This definition includes six points: human development is a continuous process of individual endeavour and mutual cooperation; it involves the conscientization process of man individually and in society; it is an active process of fulfilling human needs; it happens not in a vacuum, but in social environments with customs, values and feelings which sometimes differ from those of the motivators. Natural resources and human capacities are means of human development; and it all aims at a self-propelling growth towards more human conditions.

JAPAN

We discussed these three points in relation to the concept of development:

(1) Development has two meanings: material development is what we *have*; spiritual development is what we *are*. Material wants are insatiable. Material progress is relative. If we do not have a notebook, we think that people having one are rich. But the moment we have it, we think that people having a notebook and a pencil are rich. We cannot actually live without material development, but this type of development alone cannot make us happy. We need spiritual development. We need to know what to be human means concretely. One member of our group said, "It is necessary for us to abandon our own egoistic interest for the development of 'the other'."

(2) In developing people, the traditional type of leadership which imposed the will of one man upon the followers is questionable. There must be mutual communication, mutual sympathy between the leader and the people. In this reciprocal relationship, the leader must also learn from the people. Such a leader promotes initiative in the people, and draws from them their innate desire to grow and improve not in

an individualistic, but rather in a socially constructive way.

(3) Self-development in this age of overflowing information is another concern. To know the present situation of the world we resort to mass media. But we must sometimes use our own senses and personal sensitivity to our environment, physical, social, cultural. We are prone to believe the reports of newspapers, for instance, regarding environmental pollution, the difficult problems to be solved and the strategies for solution. But this is superficial knowing; we need to understand further, which means, to know in depth and even to take action. It is not enough to be interested in these questions, sometimes it is necessary to take action in protest demonstrations against the problem. That is, in our own individual lives, we do something about the problem. We must grasp firsthand information with our own hands, and not be satisfied with secondary data. We think this of utmost importance in our age of influential media information.

MALAYSIA

The ideal human life is the happy life and whatever militates against true happiness, militates against human development. Liberation from oppression is required for development, but it is not development itself. The development process entails change and co-operation with other men for the purpose of securing enough, and no more, of material, cultural, spiritual, moral and political goods. True human development cannot result in envy, discontent, laziness, or hatred. Thus, it can be said that the growth of a person depends on healthy interpersonal relationships. The quality of this relationship reflects the development of the community. An aspect of personal human development is the capability to grow through self-criticism; to accept critical thinking towards one's actual situation is part of this growth. A change agent should know and understand the environment, situation, the thinking and feeling, of his community. The process of change is brought about by leading people out through education, and transforming their environment. DEVELOP-MEN-T means Develop men to a "T" (perfection).

MICRONESIA

What is said in *Progressio Populorum* is the basis of our understanding of human development. That man be educated to *know* who he is, aware of his rights and responsibilities, his privileges; to *do* something about this knowledge, thus to *have more* and to better the situation of his own life as a human being; and finally, to *be more*, that is, to improve himself according to his talents and abilities. Our understanding of full human development is not based on pure material development. It cannot be sustained by dependence on others. It cannot be patterned through mindless imitation.

For us, in our situation in Micronesia, development of people begins with an awareness of our rights, responsibilities, privileges, our talents and abilities as individuals and as a community; an understanding of dignity and human values. It must give us sensitivity to decide when to follow and when not to follow tradition, to know the value of our land and our own culture. We need to understand the worthiness of education as a means to growth, and to unlearn the superficial prestige that has been attached to education. To develop we need to know the workings of our government, our responsibilities towards it, and the rights and protection it should provide for us as citizens.

Finally, our efforts to build our society and community life unselfishly and in accord with what we have, spiritually, economically, politically, by making use of our own resources—should lead us to feel that we are developing in dignity and freedom.

PHILIPPINES

Human development is a process of growth from within an individual which makes him aware of himself in relation to society and his physical environment. It is a process which enables him to realize his potential powers and to discover ways by which he can, in a systematic and organized manner, help himself and others to shape their own lives and the en-

vironment in which they live. Development means the possibility of a more human and more dignified life—the operation of a new man through a process of active participation in the struggle to surmount obstacles and re-arrange social structures for the benefit and participation of all.

To be fully human, man must be conscious of and be able to fulfill his aspirations and goals in life to answer basic material needs, freedom, justice, recreation, social involvement, responsibilities, spiritual qualities, capacity to render service for common good. This requires the use and control of the forces around him which affect his social, economic, political, cultural and spiritual life.

Full human development of our people means the process whereby the people in a community responsibly participate in the planning, decision-making and implementation of their common social, economic, political, cultural and spiritual aspirations and goals.

Genuine human development entails the liberation of every person, both individually and as a community, from the various forces of oppression and exploitation that constrict and stifle his aspirations and freedom. Human development occurs when a man is liberated from the physical constraints of hunger, disease and ignorance. It also occurs when man is liberated from the spiritual constraints of egoism, irresponsibility and apathy.

Development may be viewed in its different although interrelated aspects:

—*socially:*

- equitability of opportunities
- education geared towards structural change, responsive to society's needs and inspiring the self-reliant utilization and conservation of society's resources
- social arrangements that encourage "sharing more and as a result being more," initiative, group action and reflection, resiliency
- helping each other, awareness of others as brothers, spiritually motivated, concern in action, respect for the human dignity, in ourselves and others

—politically:

- people's participation in governmental planning and execution through democratic structures
- free choice of the country's leaders
- freedom of responsible expression, assembly, religion and other basic human rights

—economics-wise:

- fulfillment of the basic needs: food, shelter, clothing, education, recreation, health care
- control of the means and tools of production by farmers, workers' unions
- service first, profit secondary
- use of credit as an instrument for greater equalization of opportunities

—culturally:

- re-affirmation of human values: faith, trust, truth, honesty, love, justice, hope
- emphasis on the positive aspects of Filipino values
- breaking of patterns of dependency and paternalism
- creation of a new cultural synthesis that is fully human and genuinely Filipino
- respect for all ethnic groups

SINGAPORE

The Singapore delegation is of the view that human development may be conceived as an integrated educational and organizational process to initiate awareness among the people of their needs whether economical, social, cultural or recreational; of their own rights and their potentials to satisfy such needs, and to stimulate and motivate active voluntary participation of the people to realize them.

Singapore is in a special situation. Firstly, the predominantly urban character of the people; secondly, a very young country with a plural society of diverse races, religious, languages and cultural backgrounds; and thirdly, it is in a technological, materially affluent society where people are getting more inhuman and tend to be self-interested. "Making a fast buck" is becoming a new passion. The pay packet is more impor-

tant than the quality of work, and few people seem to take pride in their work anymore. We, therefore, place special emphasis on the social and cultural aspects in our human development. The People's Association in Singapore was founded in 1960 to promote community development which involves the use of methods to kindle interest in the improvement of the quality of life; awareness of and adherence to the interests of multi-racial, multi-religious community working for the common good of the nation and, to stimulate active voluntary participation amongst them so that ultimately there is a better life among the people in the community.

The People's Association now runs a network of 187 community centers throughout the country; grassroot institutions such as the Management Committee, Women Sub-committee and Youth Sub-committee comprise local leadership at the community center level. These committees of voluntary participation plan and carry activities in the social, cultural, educational and recreational fields for the people. Relentless efforts are made to achieve national identity and cohesiveness of the various races, and to inculcate worthy social and cultural values which would make our life more meaningful and worth living.

KOREA

The goal: While recognizing each man as an individual person enjoying freedom and rights, each person, as well as the community to which he belongs, develops through creative activity. Each person finds out for himself what the circumstances are that surround him; and removes, by individual and group efforts, the obstacles which prevent his development and through a fusing of awareness, extends the relationship of love.

The development of human resources means the growing process of removing the oppressive obstacles and deficiencies existing in the given political, economic and social conditions of the area in which rural man finds himself and, through education and training, achieve the physical, spiritual, intellectual completion or perfection of his God-given resources

so that he may come to play a fruitful and effective role in his community.

Human resources may be defined as: the potentials of an individual and of a group of people to be mobilized and developed through educational training for rural development in terms of:

1. health
2. development-oriented personality: e.g. achievement motive, autonomy, confidence, belief or sense of mission, moral discipline, perseverance or patience, future-oriented time perception, credibility, open-mindedness and plasticity.
3. knowledge or awareness and vision
4. skills (technical and agricultural)
5. cooperation and group cohesiveness (organizational viability)
6. citizenship
7. love of others (altruism)
8. leadership

Development of human resources is achieved by making people become *aware* of the conditions which surround them. This can be done by showing them pictures which describe their lives and situation and which will give them new insights; it can also be accomplished by showing them examples of other people in situations similar to their own, which will objectify their subjective condition.

Motivation must get them to act and to practice what they know in order to improve their situation by introducing to them concrete, improved life-conditions, and showing how they can fit into these, how they can make them their own.

Method of action: First of all, they must discover for themselves their strategies for improvement. Introduction of successful case studies may help. Once the process of improvement begins, at each step, problems are encountered which demand further research and reflection in order to form a new strategy. Thus, by a process of action and reflection, we gradually move towards awareness.

Since man lives in society and cannot live apart from society, human development is really the development of society

and cannot be achieved on an individual level except in a very limited degree.

What then is a developed society? With relation to the outside, it is self-sufficient and autonomous; while internally, freedom and rights are equally given to all. There is no dominator and dominated, no oppressor and oppressed.

The right to work is guaranteed according to ability and degree, and the guarantee of an adequate and just compensation for work done, eradicates exploitation. There must be no great distinction between the way people are treated, and cultural activities should assist sound social development.

The means and process towards achieving such a society are, in a sense, more important than the end-result itself, since an error in method can bring about the total destruction of the real meaning of true development.

The process consists in this: power for action comes from awareness and organization; and organized group action, in turn, results in more awareness and organization (and thus more power). In this process, the people themselves work to bring about the kind of society which they want; they do not just sit by and passively wait for someone from above to do something for them.

In this kind of process, there must be a balance between individual and society: the individual working for the perfection of society, while society itself is for the development of each individual.

SOUTH VIETNAM

Human Development Concept

Human development does not simply mean the enlargement or growth of one's potentials. It should be taken to mean a total synthesis or an integral harmonization of all pertinent factors: Man, in the final analysis, is made up of many factors, such as body, mind, social ties, etc. Development means work of harmonizing all these factors in such a way as to bring about an equilibrium among them.

Although man's happiness is the very aim of development, in practice, each one has to accept certain discipline, certain responsibilities and to show due respect for others .

A harmony is required in the usage of material commodities without doing damage to one's happiness as provided by nature. Theoretically, it is questionable whether human development necessarily goes hand in hand with economic progress so as to provide man with abundant material commodities.

Development, Human Rights and Social Structures

Man, according to one DHRRAW specialist, is an animal capable of smiling. In situations of being oppressed, however, man is also an animal capable of getting angry!

It is questionable whether development is even possible when man is oppressed and deprived of the right of being man or even the right to exist.

Many times it is thought by some that it is possible of authority who need to be developed first, not rural man. Being "underdeveloped," people with authority can do more harm than good to the whole population under them.

A close relationship is noticed between politics and social work. Social action seems but a solution in part and can be easily suppressed by politics. If the role of politics is to use one's authority, and all available means to bring about a total solution for social problems, would it be better if social-minded people be engaged in politics than in development work—which way is more effective theoretically?

It seems that whatever social action we have proposed and realized is but a drop of water in the ocean, the effect of which can be reduced to nothing under the weight of unchanged social structures. The question is whether one should start with liberation before development.

One still wonders about the effectiveness of development methods and ways applied since the time the United Nations started its first development decade. It is time for one to think about a social revolution to bring about social justice and liberation of the oppressed.

Individual and Community

Needless to say freedom is cherished by all, but this easily leads to egoism. In the meantime the common good of a community is regarded as necessary in spite of the feeling that too much concern over the common good would cause one to lose his own personality. But it is inconceivable to develop an individual separately from his community and vice versa; for development is the very work of harmonizing the dual aspect of growth in man, individual and social; all contradictions between the two have to be solved.

To pursue development goals, the following factors should be taken into account:

a. Each national as well as international community should place itself into a development framework of discipline, and make an effort to harmonize its interests with other units.

b. In each country, a certain logical equilibrium should be maintained in the distribution of the national budget and the usage of public facilities between city and rural populations.

The important task for developing countries is to bring about an awareness of the need of development work and to plan well and implement a development strategy. As for Vietnam, the best strategy seems to be that of helping the people in the work of overthrowing imperialist forces, and of uniting oneself with other Asian peoples in the struggle for social justice. One must admit that road is far from being an easy one on account of the oppressive measures of imperialist forces.

Following is a tentative outline of development work:

a. *Processes:* Liberation first, development later.

b. *Formula*: Awareness first, collective reaction after.

c. *Strategy*: Education of the masses along with the community's basic economic development.

d. *Development agents:* They are to be aware of an action cycle comprising the following steps:
   - to know the way
   - to show the way to the people
   - to go the way along with the people, and
   - to get everybody on it.

TAIWAN R.O.C.

The objectives of human resource development are to give people a happy and meaningful life, and a consciousness of mutual service and freedom in a well-balanced society; to enable them to realize their potentialities and on their own initiative, improve their life

As a human being, man is endowed with intellect, will, and emotion. Man exercises his intellect and will to plan, to do and achieve certain ends. He has feelings, likes and dislikes; he needs love and affection as others do in his social world. Because of their intellectual, psychological, and spiritual make-up, men in society must live in mutual concern and understanding.

As possessors of inner resources, talents and abilities, people should grow and develop themselves in conditions of open and equal opportunities, meeting the continuous exigencies of life.

The process of development is a life-long process marked by overcoming the day-to-day imperfections of human existence: lack of awareness, initiative, confidence, education; selfishness and neglect of others; self-satisfaction and apathy; lack of a sense of belonging; inertia and resistance to change; unwillingness and unpreparedness to face reality; favoritism and corruption, exploitation of others; consequences of uncontrolled capitalism, privileged classes, disadvantaged poor.

THAILAND

Why do we have to develop the human person? The love of people is a motivating and justifying reason.

But in order to do this, we must know ourselves first, physically, spiritually and socially. Through this self-reflection, we can then reach others, and by understanding their needs, we share our own growth with them.

VI. PERSONAL REFLECTIONS

It is as conscious beings that men are not only in the world, but with the world, together with other men. Only men, as 'open' beings, are able to achieve the complex operation of simultaneously transforming the world by their action and grasping and expressing the world's reality in their creative language.

—Paulo Freire

The act of grasping and expressing the workshop's reality in their creative idiom is a continuing, unfolding process for each participant. This dynamic process originates from action to reflection, and proceeds from reflection upon action to a new action. Through such a process, practitioners are rescued from that "tunnel vision" that immerses them in superficial and fragmented activities. It is their reflections that transform their activities and endows them with that "structural perception" which unveils the facts of reality.

The following selected statements are excerpted from the individual reflections by the participants which they submitted near the end of the workshop. (Not all country teams submitted their participants' reflections.)

From the Indonesian Delegation

To foster mutual trust and equal partnership among the various bodies involved in development activities and to unite them in one common concern for rural man's fuller participation, closer communication among us is demanded.

DHRRAW provided us with an admirable example of human togetherness, human dialogue, and human regard which it has been the privilege of all of us to participate in.

From Japanese Participants

Through this workshop, I found out that I was not only a Japanese, but also a member of the world community.

The present society of Japan is a little too much specialized. Many people tend to lose the comprehensive goal and the meaning of living. This is a serious problem. It could lead to seeking the interest solely of one's family or company. This influences Japan's international attitude and minimizes the consciousness of community.

I feel personally responsible to report back in Japan about the realities of Asia and to do it to as many persons as possible. After listening to the reports of so many people from other countries of Asia, I realized how ignorant I was of the real situation in rural Asia.

My private follow-up contributions will include to make efforts that Japanese companies and big business do not get out of control and so that Japan's economic aid respects the will of the people receiving them and really makes a contribution to better their living standards.

I will always remember my encounter of the human dimension during DHRRAW.

I became more aware that man as man has to develop within the dimensions of eternity.

I also want to become a partner in the dialogue with the people so that men and women involved in rural activities can develop their strength and wisdom all by themselves and in harmony with nature.

Reflecting on the culture of rural Japan, I see it practically disappearing behind the beautiful words of modernization and urbanization. But such a culture must not only be preserved as human history, but deepened in its rural meaning to preserve it for the next generation.

Through my work as a rural extension worker, I will continue working for the development of the farmers, making the human person the center of my work.

From Malaysian Participants

DHRRAW was itself a dialogue of different people. It is analogous to my work situation and the method can be applied in my home context. I am convinced that project implementation must go hand in hand with awareness creation.

I became more aware and conscious of myself in relation to others, and my situation. DHRRAW reinforces the orientation of the office I work with—the emphasis on the social and human aspects of development.

It is a wonderful feeling to know that you are not alone—that in other parts of Asia other people are struggling like you. It is encouraging.

I feel that not enough stress was given to conscientization and politicalization which are crucial to human development.

Through dialogue, DHRRAW formed nuclei of rural development leaders who can discuss and assess their situations and their differences cooperatively.

From Micronesian Participants

I came to understand better the problems common to rural men in all these countries. We can stand together and fight for our future.

I am convinced after the DHRRAW experience that human development cannot be restricted to measures of material progress.

DHRRAW brought about an appreciation of other Asian peoples and their cultures, love and unity of Asian brotherhood. There was an awareness of our brothers' problems living under one form of oppression or another.

I shall use all the ways and means available to implement our follow-up programs. I shall try to "awaken" Micronesia.

Our group has been reinforced. We have experienced things we only heard about before. Horizons have been lengthened.

From Papua New Guinea Participants

I now am aware of some of the problems of developing countries caused by wrong government policies, including those by multinational corporations. I have learned the mistakes done, and realize and appreciate my own fortunate position to still influence decision-making in my own country.

DHRRAW is one of the rare meetings I have ever attended where I learnt a lot about human development in rural areas. The contact with different national groups greatly contributed to this.

The freedom to speak with all participants as equals impressed me deeply. It gave me a feeling of self-confidence to speak and relate with people in my work in rural areas. Everyone appeared to have a bright feeling about DHRRAW.

From Philippine Participants

My vital change of outlook was the realization that the Philippines is very much a part of Asia inspite of its long history of Western colonization. DHRRAW was like a family reunion where participants talked, discussed, laughed together as if after a long separation.

It might be more fruitful for DHRRAW if the people of the grassroots were more involved and had their chance to speak of their feelings and ideas.

What I got out from DHRRAW is useful in my work as cooperative organizer. Before this, our thrust in the field was focused on tangible benefits. But now I realize that the totality of man which we overlooked should be brought back to focus.

For one this is the real value of DHRRAW—that it made personal communication possible for people who are working directly with the grassroots

I hope DHRRAW would continue. I envision it as a process of communication, resource-sharing and education to help build up people's organization in the rural areas.

From Korean Participants

It is my lasting impression to find out that so many good persons are striving for betterment of rural communities in Asia, promoting justice and dignity inspite of many obstacles.

Through this workshop I discovered that the rural problem does not exist in the rural people themselves, but in the so-called rural leaders.

Farmers are not looking for "teachers" or "leaders" but for a good friend with whom they can talk openly, work with, and study together the solutions to rural problems.

To try to overcome the miserable situation of the rural peoples of Asia today, is better than the words, "to develop them."

As an extension worker, I tried my best to work from the viewpoint of a public official. But after DHRRAW, I am standing for the farmers and working harder still for their interests.

The biggest lesson I received is the awareness of the importance of dialogue in the real sense.

From Vietnamese Participants

My best impression is of the mutual friendship among the participants, their eagerness to know more about each other and their pleasure in sharing experiences.

I believe that this workshop is only a beginning and not the end. We must have a good follow-up in a very realistic way. Otherwise, what we did here will not have been worthwhile.

According to me, the workshop took the value of a deep event. Through the country reports, the delegates saw that there is a heavy weight of injustices in nearly all countries of Asia. The problem of development is to make man the source of its becoming.

I have more hope in the future of the Vietnamese rural man because he is not left alone. There are many people of goodwill who with all their knowledge and commitment are interested in his life and future.

The most meaningful image I have is the different meetings in the interest groups. It was the first time in my life where I experienced so many nationalities meeting in such a simple way and being so close to one another because all were interested in a common problem. Men interested in themselves alone ordinarily fight and hate each other; but for men who together try to solve a problem, it is easy to love one another.

To me theories are not as important as action done with sincerity and in a prolonged manner. No matter how detailed and beautiful our theories, or how often we revise them, we only make our objectives more distant from our reach. Action is the thing we should do to attain our goals.

I think before undertaking the study of human resources in rural Asia, we ought to study ourselves first to see whether we are able to carry out to the end whatever initiatives we start.

If I had not attended DHRRAW, I would have missed my fellow participants from all over Asia. My work would have remained as an isolated affair. I would never have thought of having the work integrated in an international effort for advancement of Asian rural man.

From Thai Participants

I feel that urgent programs promoting effective development approaches are needed now; otherwise, a social revolution could occur.

When I first started to work and live with the people, I felt very much alone. It was a serious problem that depressed me. But now, after meeting so many friends doing the same work, I feel less lonely because of their encouragement and support.

The concept of human development is not uncommon in Thailand, although it has not been satisfactorily widespread. Formerly, the practice of balanced spiritual development alongside with material well-being was mainly confined to religious and private organizations. Today, through the Rural Community Development Program, the government's determination to develop ordinary Thai peasants has been evident.

VII. BLUEPRINTS FOR ACTION

The search for a better-managed human society is as old as man himself. It is rooted in the nature of human experience. Men believe they can be happy.

—Barbara Ward and Rene Dubos

From its initial design, DHRRAW was intended to continue beyond the final session of the international workshop held in Thailand last August 1974. The exchange of experiences that occurred during DHRRAW's first two weeks were to set the stage for the formulation of follow-up plans which the national groups mapped out during the workshop's third week.

Necessarily, these action blueprints are not finished products ready for immediate implementation. They are initial explorations on appropriate early actions which the national groups would subsequently develop into long-term strategies during their continuing seminars back home. These efforts were not intended to terminate in the establishment of new organizations that would siphon limited resources and personnel. Rather, the prime aim of the follow-up strategy was to build-up starting with already existing organizations—effective linkages, better information flows, and above all, a human oriented vision to serve as the motive force for basic social and economic changes.

INDONESIA

The primary objective of the national plan of action is the continuing dialogue among the members of the workshop team and other agents of change regarding ways of promoting greater awareness of their role as servants of the people and promoters of the actualization of rural human potentials and resources. In order to achieve this goal, each member will devote himself to widen his contacts, to emphasize common interests and viewpoints among rural groups, and to encourage more intensive cooperation so that a widening network of true human communication might be established.

To implement this program of communication, the Indonesian Organizing Committee for DHRRAW will become the contact centre for these follow-up activities:

1. To compose and publish a DHRRAW Report in Indonesian.
2. To maintain communication within the total group through a newsletter and by personal visits.
3. To stimulate studies on the development of rural human resources.
4. To extend the number of contacts to include an ever-growing number of individuals and organizations with basically similar orientations.
5. To collect and disseminate data on self-help projects, leadership training courses, studies on rural human resources.
6. To encourage cooperation among training institutes in the region.
7. To organize a National DHRRAW Seminar by 1976.

JAPAN

A Japan DHRRAW Committee has been established with the following mandate: (1) to disseminate the spirit of DHRRAW in Japan through mass media; (2) to cooperate with CENDHRRA in fostering continuing communication and interchange of ideas among DHRRAW's network of country groups; (3) to study the possibility of exchange task forces of personnel working in the grassroots to visit one another's projects; and (4) to seek funds that can support the program.

Members of the group have visited refugee camps in South Vietnam to provide technical advice on agricultural crops. Samples of local soil were brought back to Japan for analysis in the laboratory of Yamaguchi University, and funds are being raised to bring two agricultural experts to South Vietnam.

MALAYSIA

Since the Malaysian country team is widely dispersed, a coordinating committee was formed for follow-up activities in East and West Malaysia. A monthly newsletter will be published to promote closer communication and bring about interest in DHRRAW concepts and strategies among a wider audience. The Malaysian Centre for Development Studies and the National Union of Plantation Workers are the principal coordinating units for follow-up activities in Malaysia.

MICRONESIA

The stress will be on educational efforts to help the people of Ponape District to acquire attitudes, concepts and skills that will enable them to identify their problems and consider feasible solutions. The school curriculum will be studied for possible re-design and re-orientation towards full human development. Articles on DHRRAW concepts are being written for newspapers and aired via radio station WSZD. A three-day national seminar planned for March 1975 will afford the opportunity to expand the DHRRAW group in Ponape and in Truk. Preparatory plans for a workshop at the district level, with DHRRAW participants as advisors, are being dis-

cussed. Planning will ask the cooperation of the Ponape Mobile Team which has been a major pace setter for human development efforts in the area.

PAPUA NEW GUINEA

The group considered communicating DHRRAW principles through individual contacts and formal meetings with government officials, university student associations, and rural organizations. New agricultural techniques observed during their extensive field trips in Thailand's rural areas will be explained through journal articles and seminar discussions. The group enthusiastically supports the formation of an exchange task force of rural experts who can introduce new crops and improved farming methods in Papua New Guinea.

PHILIPPINES

A quarterly newsletter, initially funded by the participants, is planned. Two regional meetings, one for the Mindanao participants, and another for the Luzon group, will be organized. The principal focus of Philippine follow-up programs is the mobilization of people's participation through conscientization. Operational details have not been adequately discussed. The coordinating units for the implementation phase of the Philippine DHRRAW program are the *Sariling Sikap, Inc.* for Luzon inland, and the Mindanao Development Center for the Visayas-Mindanao regions.

SOUTH KOREA

The components of the Korean program are: (1) to hold regular meetings among the DHRRAW participants; (2) to organize a nation-wide seminar of the development of human resources in the rural communities; and (3) to set up an institution to be known as the Korean Association of Farmer Education (KAFE) which will coordinate farmer education programs and foster information exchange.

The seminar is planned for January 1975 with a total attendance of some 60 persons from 6 government agencies,

13 semi-public organizations, and 21 private associations. At this seminar, the idea of establishing KAFE will be proposed.

SOUTH VIETNAM

The Vietnamese delegation is basically a research study group working in rural communities. The group was formed in April 1974, and its members have extensive field experience in rural cadre training, dissemination of extension literature, and support of local rural organizations. For its follow-up program, the group has listed a total of 9 inter-related projects:

1. A study of Vietnam's rural situation.
2. An analysis of DHRRAW documents.
3. To design effective rural strategies that promote human development.
4. To establish an Integrated Rural Extension Center under DETA (Development Specialists Task Force) for training rural cadres.
5. To train volunteer cadres for social development projects in rural areas.
6. To organize workshops aimed at increasing cooperation and dialogue among rural groups.
7. To establish a cooperative fund for rural infrastructure projects.
8. To communicate DHRRAW experiences to other organizations through briefing sessions.
9. To establish a central DHRRAW-Vietnam Office.

TAIWAN, ROC

The expansion of the Taiwan DHRRAW group will be a principal objective for early action in 1975. Linkage with the Association for Socio-Economic Development in the Republic of China (ASEDROC) is contemplated through its Institute for Social Action in China (ISAC) unit. Training programs handled by group members will be enriched with human development courses and by newly trained rural animators. Literature on various aspects for scientific farming will be made available, together with a list of agricultural experts for assignment in exchange task forces. There is a

plan to sponsor th ISAC demonstration farm at Nalo.

THAILAND

The group plans to collaborate more closely, guided by what the participants learned in DHRRAW, with organizations involved in rural programs. Initial priority of attention will be given to the training of social development workers, volunteers, and teachers in rural areas. It is hoped that a planned seminar for April 1975 will increase inter-agency collaboration and become the prelude to specific action programs. A survey of significant rural organizations and key personnel will be conducted to provide a roster form which seminar and exchange task force participants can be chosen.

GUIDELINES FOR AN INTERNATIONAL SECRETARIATE

At the end of DHRRAW, the feeling grew among the participants that they were not yet ready for a clearly defined follow-up program, particularly at the international level. Accordingly, at the last session of the steering committee, general guidelines for the establishment of an international secretariate were formulated, leaving it up to the Director of DHRRAW and his staff to reflect upon them and look for feasible ways and means for their effective implementation. The first draft which was distributed on the last day of DHRRAW, took this form:

Suggested Guidelines for DHRRAW International Secretariate

I. Name: Bureau for Rural Human Development In East Asia And The Pacific. (BRHDEAPAC)

II. Origin:

This Bureau was established at the unanimous request of all ninety-seven participants of the DHRRAW held in Thailand August 4-24, 1974.

III. Purpose:

To maintain the continuous dialogue between participating groups which has emanated from DHRRAW and

to assist such groups in their commitment to dialogue with rural man in Asia and the Pacific.

Because of limited resources the Bureau must first establish priorities which will be revealed by the analysis of the participating groups' plans and the DHRRAW report. Such priorities will be formulated against the backdrop of dialogue initiated by DHRRAW. To illustrate, this dialogue may take the form of verbal interchange, participatory action and decision-making action research, etc.

IV. Structure of the Bureau:

Although the Bureau does have autonomy in the sense that it is non-profit, non-political, and non-confessional, the exact nature of the structure is yet to be determined. However such structure will have to be determined from the analysis of the participating groups' plans as they develop and in conjunction with the recommendations of such groups.

Only two months after DHRRAW, participating countries were holding follow-up meetings and transmitting their plans and needs to the office of the DHRRAW Director. It was evident from this early flurry of activities that something had to be done soon to delineate the role and service functions of the international secretariate. Accordingly, on November 1, 1974 the Centre for the Development of Human Resources in Rural Asia (CENDHRRA) was established:—

CENTRE FOR THE DEVELOPMENT OF HUMAN RESOURCES IN RURAL ASIA (CENDHRRA)

Goals. CENDHRRA is an international centre for rural information and research established in August 1974 at the initiative of the DHRRAW participants. It is an independent, private non-profit agency at the service of the DHRRAW community and of all associates concerned with the welfare of Asia's rural man. Its thrust is the promotion of integral human development and the meaningful participation of rural people in decision-making. Moreover, it seeks to facilitate regional communication and linkages among rural leaders and

organizations with Asia and the Pacific.

Areas of Service. The efforts of CENDHRRA to maintain the dialogue started at DHRRAW are directed at strengthening the bonds of community among rural leaders in the region by means of the following activities:

1. *Exchange of Research Information and Field Experiences.* CENDHRRA undertakes to be a clearinghouse for the systematic collection and the international circulation of information and case studies of rural programs in Asia that exemplify results and processes congruent with its stated goals.

   These periodic reports will help bridge the communication gap between researchers and field operations by endeavoring to summarize and interpret significant rural studies in terms useful to practitioners.

   This reporting service is planned to be a joint effort of all DHRRAW groups, representing 22 government organizations and 65 private agencies in 12 countries of Asia and the Pacific, who cooperate in identifying local projects for case studies and in distributing these reports.

2. *Exchange of Task Forces of Specialists.* CENDHRRA seeks to promote horizontal communication within Asia not only by its reporting service but by bringing together planners and project operators who confront similar problems. Their visits to each other's field work and area will give opportunities to observe first hand, reflect in informal seminars where participants can speak candidly, and learn from one another's failures and successes.

   These task forces are to be recruited from competent general analysts and specialized practitioners of rural development whose common trait is their demonstrated orientation to look critically beyond the limits of particular projects to wider relationships. The roster of DHRRAW participants and their supporting teams provide the core group for the recruitment of this task force. The reason for this is that the mixed backgrounds and extensive experiences in different organizations and projects of the DHRRAW

group is a distinct advantage in the creation of such a task force. Moreover, their Workshop experiences has brought them a common set of insights and practical experiences that facilitate collaborative efforts nationally and internationally.

Mobilizing Assistance. The transnational tasks of CENDHRRA which include comparative research, the collection and dissemination of multi-country projects, the bringing together of people from different countries in workshops—are beyond the funding capabilities of an individual country and require assistance from multilateral, bilateral and private organizations.

These external agencies, with their great fund of experience and expertise are of invaluable help to rural programs in Asia. However, there are at times practical constraints to the direct involvement of outside personnel. CENDHRRA, as a network of indigenous personnel and grassroots organizations, has flexibility to be a channel for funds to support national and multi-national needs of the following categories:

- inter-regional task force of specialists and consultants
- workshops for training strategies and for sharing new concepts and methods
- local seed money grants to provide flexibility in the initial stages of an undertaking
- demonstration projects to identify innovative approaches
- training programs and materials

Documentation Division. There is today in Asia an enormous amount of experience accumulated in all sorts of rural programs. But this rich reservoir of practical knowledge remains virtually untapped. Valid generalizations and theoretical activities depend on massive infusions of empirical data. It is to help fulfill this need that CENDHRRA has established a Documentation Division that will consolidate and analyze into useful form those rural experiences that are of value to theorists and practitioners alike.

Choice of Topics. The collection of this Documentation Division is concentrated on case studies of operational rural

programs in Asia and the Pacific. The criteria for the selection of these case studies are their adherence to these developmental principles: (a) the promotion of self-help attitudes among rural communities; (b) the inclusion of participatory decision-making processes; (c) the linking of all essential components of an integrated rural scheme; (d) the critical evaluation of the project and its social and institutional context.

Among the specific data stressed in the collection's files are: (1) rural styles of communication; (2) leadership patterns and decision-making processes; (3) value orientations of farmers towards authority and government; (4) goals and values of farmers relative to the project in question.

The present documentary emphasis is on topics dealing with poverty, youth, indigenous Asiatic models of development, and Asia's cultural and spiritual insights for humane development.

A quarterly newsletter listing documents available in the Centre and highlighting information on new significant programs in rural development in Asia and the Pacific will be published by the documentation staff.

Structure. CENDHRRA presently operates from Manila, Philippines with a staff of four. Its International Advisory Council is composed of representatives from the 12 national groups of DHRRAW.

The Documentary Division is under a separate Director and is also based in Manila.

Postal Address:

Director
Center for Development of Human Resources
in Rural Asia
P.O. Box 458
Greenhills, San Juan, Rizal 3113
Philippines

Office Address:

2067 Pedro Gil St.
Sta. Ana, Manila
Philippines

VIII. BUILDING

A COMMUNITY OF MAN

Those whose lives are fruitful to themselves, to their friends, or to the world are inspired by hope and sustained by joy: they see in imagination the things that might be and the way they are to be brought into existence.

—Bertrand Russell

Man, in order to master and humanize reality, engages in defining his situation. This process of dialogue between man and his world flows from his ability to interpret reality, analyze its constitutive parts, and give it meaning. This ability of man to make an object of thought out of his surroundings is the central mechanism which frees him from submersion in a world where he becomes the object. Thus, by defining his situation, man emerges as the liberated "other" who judges his surroundings, criticizes it and transforms it.

In DHRRAW, the participants experienced a sequence of development that followed these steps: definition of the total context through research; analysis of its constitutive elements through interdisciplinary dialogue; mobilization of action through a community. The crucial question asked here is whether this process which they experienced first hand at the Workshop is a valid methodology for use in strategies that promote human development.

DEFINITION OF THE TOTAL SITUATION

The preparation of the National Reports was intended to define the totality of rural man's situation within his country's

macro-system. The focus was on rural man's interpretation of his daily life, his work and culture, his community's relation to the outside world. The perspective taken was to be that of the peasant describing, interpreting, transforming his reality. This research study was to engage rural man as the subject of its investigation and would demand that researchers be rooted within the rural community so as to gradually win its trust.

In the course of preparing their Report, participants saw that it was not easy to grasp the totality of rural living reality with its elements of interiority that escape the eye. It was easier to highlight statistics from government reports than to present the peasant's inner view of his world. Data on the achievements of technology were more available than references to rural man's awareness of value dilemmas brought about by innovations. Many of the case studies attached to the Reports read more like feasibility studies of projects being presented for funding purposes. The interior view of the rural situation seen from the perceptions of rural man was often significantly missing.

Yet, imperfect though they were, the Reports served the purpose of giving the participants an impressionistic picture of Asia's rural situation. Creeds and cultures might differ but the problems were similar. Customs varied, but commitments towards service were identical. The values and ideas expressed in the Reports, while based on particular societies, had universalistic resonance. There were no tensions between nationalism and internationalism—they were treated as complementing each other. When the last national report had been read, it was clear that the similarity of values, commitment, and problems among the participants had ushered in the start of a moral community.

ANALYSIS THROUGH DIALOGUE

The National Reports represented a first attempt to encompass the totality of rural man's existential situation. This stage was still characterized by an imperfect synthesis of data and by the lack of reflective concepts and proposals for alter-

native strategies. The next step was to render that totality less opaque by breaking it down to its essential elements. This occurred in DHRRAW during the discussions on the Interest Topics. Available at this stage were the specific projects of each participant in which were communicated more systematic observations of village life.

Inasmuch as different countries, cultures, ideologies and expertise were represented in the Interest Groups, it was possible to make comparative diagnoses of concepts and strategies of rural development. As they listened to others, new perceptions were achieved and critiques formulated. No one sought to impose his views, to persuade others to adopt his conclusions. The presence of experts with long years of field work and study in rural projects helped towards a more precise analysis of reality. The knowledge of scholars and the knowledge of practitioners complemented and illumined each other, inspite of their distinct approaches and methodologies. As long as the two kinds of knowledge were rooted in the same reality and did not structure their arguments according to preconceived values, no contradictions were confronted, and interdisciplinary depth achieved.

From this analytical process, the participants derived new options that freed them from reliance on stalemated strategies. Thus, the Filipino learned from the Korean processes by which coercive measures are transformed to the community's welfare. A wide range of strategies were presented: cadre formation techniques in Vietnam; study-service programs for youth in Indonesia; the use of mobile teams for community dialogues in Micronesia; the management of farmers' associations in Taiwan—all these served for greater awareness that their world was transformable and that changes could render rigid structures more malleable.

ACTION WITHIN A COMMUNITY

The realization that his world is transformable, challenges men to action. During the third week, follow-up action plans were drafted by the participants who worked together within the increasingly communal structure of their national group.

While these initial plans were often ambiguous and sketchy, still, the significant decision made by all groups was to form themselves into an organization back home, one that they would belong to, be identified with, in whose activities they would participate, and whose members shared common values. In short, the priority commitment regarding follow-up work was to establish a community with its own communication network and informal social arrangements.

It is a community of their making that will provide DHRRAW's participants with an encouraging milieu for the promotion of human concerns. In an age of alienating bureaucracies and manipulative forces, this human community, as a reservoir of friendship and understanding, extends acceptance and recognition to individuals. Moreover, communities can become agents of social change by providing alternatives to bigness, impersonality, and powerlessness.

HUMAN RESOURCE DEVELOPMENT AND THE PROCESS OF COMMUNITY BUILDING

In conclusion, the most basic lesson learned from DHRRAW is that authentic development of people is essentially a process of building a *community of men.* This has a number of implications:

(a) It is not possible to achieve development of people under disparate communitarian conditions, e.g., elitist leadership combined with monopoly of community resources on the one hand, and on the other, the counterpart of massive deprivation.

(b) From this follows that people cannot be developed under conditions and relationships of domination-subjugation.

Human development is possible when these existential conditions are present:

- People are in a position to critically perceive and define their total situation.
- They are free to exercise their human faculties of understanding and will, of choice and decision. Since these are circumscribed to the extent that all men equally

need to exercise these faculties, social arrangements must be such that people can continually search for the optimum in their given historical moments. It is a birthright of every man to participate in the active creation of his human life.

Human experience presents us with the reality of each person's unique endowments, inventiveness, vocation. This seems to point to an existential fact: that man, the subject of development, as DHRRAW upholds, is the source of uniqueness and enrichment of community life. Community life, in turn, as selfless and optimum social arrangements, sustains the person and expands his consciousness, his creativity, and ultimately, his freedom.

Thus, the process of human resource development, even as it starts with unique and individual persons, returns back to social man, the person in his growing relationships with other men—leading to the creation of a community of men. This community of men is sustained, and expands as the contributions of unique persons grow. These contributions make it essentially a community of service, and therefore, of freedom.

DAILY PROGRAMME OF DHRRAW
AUGUST 4-25, 1974

	DAY 1	DAY 2	DAY 3	DAY 4	DAY 5	DAY 6	DAY 7
A.M.	ARRIVAL, REGISTRATION	OPENING CEREMONIES[2]	FIELD TRIPS[5]	NATIONAL REPORTS: THAILAND → REPUBLIC OF VIETNAM	NATIONAL REPORTS: REPUBLIC OF KOREA → REPUBLIC OF CHINA	NATIONAL REPORTS: MALAYSIA → MICRONESIA	PANEL ON CONCEPTS OF HUMAN DEVELOPMENT[7] → INDIVILUAL REFLECTIONS
P.M.	ORIENTATION[1]	KEYNOTE ADDRESS[3] → FORMATION OF STEERING COMMITTEE[4]	FIELD TRIP	JAPAN → NATIONAL GROUP REFLECTIONS	INDONESIA → PHILIPPINES	PAPUA NEW GUINEA → SINGAPORE[6]	NATIONAL GROUP REFLECTIONS → PLENARY SESSION: SYNTHESIS OF CONCEPTS
EVE.	FREE	COMMUNITY WORKSHOP ON GROUP PARTICIPATION	FREE	COMMUNITY WORKSHOP ON PERCEPTION	COMMUNITY WORKSHOP ON COMMUNICATION	COMMUNITY WORKSHOP ON DECISION-MAKING	COMMUNITY WORKSHOP ON CONSCIENTIZATION

DAILY PROGRAMME OF DHRRAW
AUGUST 4-25, 1974

	DAY 8	DAY 9	DAY 10	DAY 11	DAY 12	DAY 13	DAY 14
A.M.	BANGKOK TOUR ↓	FIELD TRIPS[8] ↓	NATIONAL GROUPS ANALYZE INTEREST TOPICS & SUBMIT CHOICES TO: ↓	INTEREST GROUPS MEETING ↓	INTEREST GROUPS[9] MEETING ↓	INTEREST GROUPS MEETING ↓	SLIDE LECTURE[10] ↓ NATIONAL GROUPS MEETING ↓
P.M.	TOUR ↓	FIELD TRIPS ↓	STEERING COMMITTEE: SYNTHESIZES & ASSIGNS INTEREST TOPICS ↓ PARTICIPANTS CHOOSE INTEREST GROUPS ↓	INTEREST GROUPS MEETING ↓	LECTURE: "DEVELOPMENT AT THE GRASSROOTS LEVEL" BY GEORGE CHAN ↓	LECTURE: "STRATEGIES FOR SOCIO-ECONOMIC DEVELOPMENT" BY PROF. THEODOR DAMS ↓	NATIONAL GROUPS MEETING ↓
EVE.	FREE	FREE	CULTURAL NIGHT: KOREA & MALAYSIA	CULTURAL NIGHT: MICRONESIA & PAPUA NEW GUINEA	CULTURAL NIGHT: SOUTH VIETNAM	CULTURAL NIGHT: REPUBLIC OF CHINA, SINGAPORE & HONGKONG	CULTURAL NIGHT: INDONESIA[11]

101

102

DAILY PROGRAMME OF DHRRAV
AUGUST 4-25, 1974

	DAY 15	DAY 16	DAY 17	DAY 18	DAY 19	DAY 20	DAY 21
A.M.	FREE	NATIONAL GROUPS STUDY OF INTEREST GROUPS' REPORTS	INTEREST GROUPS INTEGRATE REPORTS	NATIONAL GROUPS PLAN FOLLOW-UP PROGRAMS	FIELD TRIPS BY SMALL GROUPS	PLENARY SESSION: NATIONAL GROUPS REPORT ON THEIR FOLLOW-UP PLANS	EVALUATION
P.M.	FREE		PLENARY SESSION: INTEREST THEMES		NATIONAL GROUPS WORK ON FOLLOW-UP PLANS		CLOSING CEREMONIES
EVE.	BANGKOK CONCERT: "LITTLE ANGELS OF SOUTH KOREA"	CULTURAL NIGHT: THAILAND	CULTURAL NIGHT: JAPAN	FILMS: ON VARIOUS COUNTRIES' INFRASTRUCTURE PROJECTS	CULTURAL NIGHT: PHILIPPINES	ASIA NIGHT	DEPARTURE

EXPLANATORY NOTES ON THE DAILY PROGRAMME:

[1] Morning sessions were from 8:30 A.M.-12:00 NOON.
Afternoon sessions: 2:00 P.M.-5:30 P.M.
Evening sessions: 8:00 P.M.-9:00 P.M.

[2] Message of the Prime Minister of Thailand read by Lieut.-General Chusak Vattaronachai.

[3] By Jaime Bulatao, S.J., who also moderated the Community Workshop Sessions.

[4] The Steering Committee met three times weekly.

[5] To Dasetsat Agricultural University.

[6] August 9—Singapore National Independence Day.

[7] Composed of: Dr. Angelita Yap-Ledesma, Dr. Theodor Dams, John Dijkstra, S.J., Fr. Bunluen Mansap.

[8] August 12—Birthday of Her Majesty, the Queen of Thailand.

[9] August 15—S. Korea's National Day.

[10] Topic: "Agricultural Activities of the Kadoorie Agricultural Aid Association of Hongkong" by Mr. Tin Sang Woo.

[11] August 17—Indonesia's National Independence Day.

APPENDIX B

PARTICIPANTS EVALUATION OF DHRRAW*

(1) *Describe one or two highlights or significant events in DHRRAW:*

Effective group dynamics, and facilitative processes.	19
Shared common problems, approaches, and involvement for the rural man.	13
Effective organization and administration.	11
Educational field trips.	11
Informative country reports.	9
Better international and Asian relations in a spirit of understanding and friendship.	9
Interdisciplinary panel on human development.	7
New concepts and ideas about integral human development.	6
Community-building sessions.	6
Cultural nights.	2

(2) *Describe one or two low points in DHRRAW:*

Very heavy and tight daily schedule.	16
Translation problems.	8

* Only 62 replies (out of a total of 100 participants) were received.

Not enough time given to important questions and topics.	7
Three-week workshop too long.	6
Too large a group.	6
Food too heavy.	4
Field trips not well organized	4
Too few lectures and lecturers.	3
No low points.	13

(3) *What were some of the more important accomplishments in DHRRAW for you and your work in your country?*

New meanings and insights on integral human development.	23
DHRRAW's methods as an example of dialogue leading to self-awareness.	22
New techniques on self-help projects in rural development.	15
Closer inter-Asian relations, understanding and dialogue.	10
Awareness about common Asiatic problems, their approaches, and solutions.	8
Lectures of experts and experienced people in rural development.	5
Community-building sessions.	5

(4) *What were some things you wish had been accomplished during DHRRAW but were NOT done?*

More data on real rural situations in Asia.	11
Field trips should include observation of rural family relationships.	9
Lectures on modern farming techniques.	7
More of concrete and practical methodologies on development.	4
More discussions among national groups.	4
More time to answer questions raised during plenary sessions.	4
National seminar similar to DHRRAW in respective countries.	2
Handouts for every subject session.	2
DHRRAW support for inter-organizational communication and exchange.	1

Breaking the mistrust and complacency of some participants to enable them to be more open.	1
More time for personal reflections.	1
More informal opportunities to know the other participants.	1

(5) *If there were to be another international workshop like DHRRAW, what suggestions do you have for its improvement?*

More time for group discussions.	9
Smaller and homogeneous delegation with more farmers as participants.	8
Improve national reports to be more comprehensive and to reflect the real national situation.	4
Better planned general sessions with enough time for question-answer periods.	4
More systematic guidelines for national follow-up programs.	4
More time to discuss projects of common interest.	3
More time for personal reflection.	3
More specialized lectures.	3
Improve translation system.	3
More practical and concrete solutions for rural problems.	2
Announce in advance interest topics.	2
More visual aid material on rural life.	2
Distribute handouts in advance.	2
Improve mailing and telephone system.	2
Locate workshop-site in a rural area.	1
Better relations between some staff-members with participants.	1
Increase time for siesta.	1
Insist on punctuality.	1
More women participants.	1
Delegation should be representative of all sectors involved in rural work.	1
Shorter duration of workshop (eg. two weeks).	1
International workshop once every 4 years.	1

(6) *On the scale of No. 1 to 9, how would you rate DHRRAW overall?*

0	0	0	0	6	4	21	18	13
0								9
NOT Helpful								VERY Helpful

LIST OF PARTICIPANTS BY NATIONAL GROUPS

Hong Kong

KWOK, Cheung (Robert)
Asst. Joint Manager
Ocean Park (Oceanarium)

WOO, Ting Sang (T.S. Woo)
Farm Manager
Kadoorie Agricultural Aid Assn.
Kadoorie Experimental & Extension Farm

Indonesia

ADICONDRO, George Yumus
Information & Documentation Dept.
Indonesian Society for Agriculture Economists

HUTASUHUT, Thaharuddin
Staff Member
Butsi Secretariat

ISMAWAN, F. X. Bambang
Director
Centre for Promotion of Cooperative Development

JOUWE, Bas
Head
Agriculture Dept.
Irian Jaya

KUSUMOHADI, Soetrisno
Staff Member
Prosperous Indonesia Foundation

MANUBELU, Adrian
Member, Planning Body
Institute of Social Research and Development

NAPITUPULU, Washington P.
Secretary
Butsi (Indonesian Board for Volunteer Service)

POWATU, Halle
Secretary (Commission on Service & Development)
Protestant Church in South East Sulawesi (GEPSULTRA)

SUTJIPTO, Robertus
Project Supervisor, Social Worker
Lembaga Karyadharma (Social Service Institution)

SAFARI, Apih, B.A.
National Board
Indonesian Farmers Movement (Gerakan tani Indonesia)

SIMANJUNTAK, Mangara
Staff Member
Regional Development Centre (RDC)

TRIDAYAT, Soesiati, (Mrs.)
Coordinator
Family Welfare Education
(Pendidikan Kesejehteraan Keluarga PKK)

LIST OF PARTICIPANTS

WIDODO, Saleh
Principal
(Agricultural School)

Japan

FUJIWARA, Teruo
Professor
Yamaguchi University

FURUKAWA, Ayoko
Home Administration
Agricultural Extension Specialist
Yamaguchi Prefectural Government

IZU, Toshio
Technical Supervisor
Yamaguchi Prefectural Government

KIKUCHI, Hajime
Associate Director
Asian Rural Institute

KUMASAKI, Rokurou
Manager
Rose Garden

NAGADOMI, Hiroyoshi
Associate Director/Community Organizer/Counsellor
Society of the New Life Movement

OTSUBO, Masaaki
In-Charge of Planning
Dept .of Agricultural Administration, Shimane Prefectural Government

TAKEICHI, Hideo
Associate Professor of Journalism
Sophia University

TAKESHITA, Eiji
Farmer
Young Farmers Association

TAMURA, Hisato
Agricultural Extension Worker
Shimana Prefectural Government

TOSHIO, Nishikori
Manager
Agriculture
Izumo City, Shimane

YUKAWA, Yosio
Professor
Faculty of Agriculture
Yamaguchi University

Korea

BYUN Ki Yung, Peter
Director
Catholic Rural Leadership Education Institute

CHEONG, Chija Kim
Researcher
The Population Council

CHEONG, Ji Woong
Asst. Professor
College of Agriculture
Seoul National University

CHUNG, Yonsuk
Organizer
Korean Catholic Farmers' Movement

KANG, J. R. Augustine
General Manager
Asian Confederation of Credit Unions

KIM, Sun Yo
Graduate Student
Graduate School of Education
Seoul National University

KWAK, Jaeki
General Secretary
Rural Life Department
Presbyterian Church of Korea

LIM, Yeong Chul
Chief of School Affairs
Canaan Farmer's School

LEE, Sang-Ki
Agricultural Consultant
Korean Agricultural Civilization
Research Institute

LIM, Jae Hak
Agricultural Extension Worker
Kwangju-Gun Agricultural
Guidance Office

UM, Yung-ae
Staff Member
Catholic Rural Leadership
Education Institute

Malaysia

BASNAYAKE, Victor S.
Planter Manager
Sabah Land Development

CHAI, Chow Joon (Francesca)
Social Worker
Cardijn House
Catholic Mission
Sarawak, Malaysia

CHAI, Winifred (Nyuk Yun)
Social Worker
Cardijn House
Catholic Mission
Sarawak, Malaysia

ISHAK, Bin Buyong
Industrial Relations Officer
National Union of Plantation
Workers

KEHING, Lucas
Co-Worker to Sec.-General
Secretariate for Development

MOHAMED IQBAL,
Bin Mohamed Said
Asst. Director (Publication)
Malaysian Centre for
Development Studies

N.S.A. MUTHU
Secretary
P.K.R. Social Movement,
Church of Visitation

P. SANGLILIMUTHU
Field Worker
National Union of Plantation
Workers

SINNAPPANS, Sauriamuthu
Social Worker
Fatima Training Centre

SANTIAGO, Arokiam
Project & Development Officer
National Union of Plantation
Workers

P. VALLIAMAH
Field Worker
P.K.R. Social Movement
Church of Visitation

Micronesia

KERMEN, Korophin
Deacon
Catholic Mission
Ponape

KOSTKA, Narsi
Farmer
Ponape

NOOK, Dorothy
School Teacher
Catholic Mission
Ponape

SUE, Wendolin
Farmer
Ponape

YAMADA, Yasuo
Area Superintendent of
Elementary Schools
Ponape

Papua New Guinea

BANDA, Theodore
Exec. Asst. Director
Dept. of Lands Surveys
& Mines

KISONAU, Karol
Ecologist
Dept. of Agriculture,
Stock & Livestock

LAVAKI, Haiveta
Rural Bank Officer
PNG Development Bank

RITMETA, Charles
Bank Officer
PNG Government Bank

SAMANA, Utula
Project Officer Class 5
PNG Government
Dept. of the Chief Minister

VERE, Tau
Bank Representative
PNG Development Bank

Philippines

ALEJANDRINO, Luciana
Training Director
Sariling Sikap, Inc.
Manila

BATILARAN, Quirico
General Manager
Sta. Cruz Mission
South Cotabato

BIHAG, Ruben
President
Adia Barrio Association
Sta. Maria, Laguna

CUNANAN, Victor
Education Dept. Head
FFF National Policy Board
Federation of Free Farmers
Davao City Chapter

DAHINO, Teofisto
Staff
Social Action Centre
Impasugong, Bukidnon

DINSAY, Frank P.
Regional Director
Dept. of Agrarian Reform
Cebu City

FELISILDA, Arturo
Member
Parish Conscientization Team
Zamboanga del Sur

LAVADIA, Eleno
Farmers' Education Coordinator
Loan Supervisor
Buhi Producers Cooperative
Marketing Association
Camarines Sur

LOMOD, Emiliano
Co-op Organizer
Xavier University Extension
Service
Bukidnon

MONDEJAR, Manuel, Jr.
President
Punla Foundation
Manila

PATAYAN, Felicisimo
Director for Farmers' Education
Social Action Centre
Zamboanga del Sur

SAGUINSIN, Edgardo
Chairman of the Board
National Federation of
Sugar Workers
Bacolod City

VARON, Eva (SCMM)
Chairman, Rural Health Team
Rural Missionaries
Quezon City

Singapore

HAY, Boon Kang
Director
Yao Seng (Hay) Farm Ltd.

TAN, Tong Kiat
Senior Primary
Production Officer
Primary Production Dept.

WOON, Lin
Senior Production
Asst. Officer
Primary Production Dept.

South Vietnam

Doan-cao-LY
Coordinator
Development Specialist
Task Force
Saigon

Doan-minh SUU
Chief of Development Team
Buddhist Youth for Social
Service
Saigon

Duong-ngoc-THANH
Coordinator
Rural Social Development Team
De Rhodes Educational
TV Center
Saigon

Le-van-KIEM
Lawyer, Dong-Thanh
Community Leader
Dong-Thanh Village
Group
Danang

Ngo-van-XANH
Animator
MIJARC of Viet-Nam
Dalat

Pham-huu-THANH
Professor
Saigon Normal School

NGUYEN-TON
Chief of Field Work Center
School of Social Work
Saigon

Bui-ky-TRAN
Teacher
Development Specialist
Task Force
Saigon

Nguyen-duc-TUYEN
Consultant
Development Specialist
Task Force
Saigon

Hoang-ngoc-TUE
Chairman Advisory Board
Farmer, Duca Movement
Saigon

Taiwan, ROC

CHANG, Chun-Ying
Training Specialist

MOEA JCRR Joint Technical
Assistance Committee

CHIEN, Te-Yaun
General Manager
Shu-Lin Township
Farmers' Association

LIAO, Jenn Shaw
Head, Division of Agricultural
Extension
Hsin-chu Fruit
Marketing Cooperative

LIN, Frank
Training Specialist

MOEA JCRR Joint Technical
Assistance Committee

PU, Tien-Min
Section Chief of Research
Center
Cooperative Bank of Taiwan

SU, Thomas
Director of Credit Union
League

WANG, Shu-jai
General Manager
Hsi-Lo Farmers' Assn.

Thailand

AMBUPRAPHA, Sompobe
Superintendent
Public Welfare Dept.
Prachaupkirikan

CHAISURINE, Pipat
Manager (Volentia)
Animal Bank Project
Rural Life Department
Chiengrai

DAUNGPATRA, Thamrong
Second Grade Technician
The Cooperative Promotion
Department
Pethburi

HASUWAN, Yapaluang
Field Worker
Rural Life Department
Chiengmai

JANTARAPOOT, Samer
Community Development
Bangkok

LEKPRASERT, Chunchai
Social Extension Worker
Catholic Council of Thailand
for Development

NAKPHANSA, Luan
Director
Diocesan Rural Development
Catholic Council of Thailand
for Development

NAMWONG, Suthep
Chief
Project Department
Catholic Council of Thailand
for Development

NA POMBEHRA, Amphorn
Agriculturist
Pakchong, Korat,

POTIKOM, Sompong
Superintendent of C.C.F.
Rural Life Department
Chiengmai

SATAWAN, Song
Associate Expert in Education
Thailand Rural Reconstruction
Movement (TRRM)
Chinat

SRINKEAU, Tsong
Treasurer
Rural Life Department
Chiengmai

WATAKEECHAROEN, Wichaean
General Secretary
Church of Christ in Thailand
Bangkok

RESOURCE PERSONNEL

BULATAO, Jaime
Secretary General
Bureau of Asian Affairs
P.O. Box 4132 Manila
Philippines

CHAN, George
Environment Protection
Adviser
Ministry for Environment
and Conservation
Box 6247 Boroko
Papua New Guinea

DAMS, Theodor J.
Director of Research
Institute
Full Professor of Economics
University of Freiburg
Federal Republic of Germany

ISHII, John
214 San Mar Drive, NE
Olympia, Washington 98501
U.S.A.

SELA ADVISORS

ALBRECHT, Karl
Gunung Sahari 88
Jakarta, Indonesia

ANDRES, Juan
Sophia University
7 Kioicho, Chiyoda-ku
Tokyo, Japan

ANZORENA, Eduardo
Asst. Professor
Sophia University
7 Kioicho, Chiyoda-ku
Tokyo, Japan

BECKER, Richard
Asst. Director
PATS, Ponape, Caroline Is.
Trust Territory of the Pacific
96941

CAVANAGH, Joseph
Pastor/Executive Secretary
Bishop's Committee for Human
Development
Catholic Mission
Ponape, Caroline Is.
Trust Territory of the Pacific
96941

CHANG, John
Fu Jen Theologate
Hsinchuang, Taipei

COLLINS, John
Permanent Adviser
Credit Union League of Hongkong
Jade Mansion, 6/F
Apt. 3, 40 Waterloo Rd.
Kowloon, Hong Kong

DALY, John V.
Counsellor, Slum Worker
Sogang University
1 Sin Soo Dong Mapoku
Seoul, KOREA

GARLAND, Joseph
Church of St. Francis Xavier
Petaling Jaya, Senlangor,
Malaysia

KEANE, Gerard
8 Victoria Park Road
Singapore 10

KURTS, Phillip
Director
Institute of Social Order
P.O. Box 1897, Boroko
Papua New Guinea

MOLING, Augustine
Xavier Hall
70 9 Rajavithi Road
Bangkok 4, Thailand

MONTENEGRO, John E.
Director
Mindanao Development Center
P.O. Box 13
Davao City O-404
Philippines

PRICE, Basil
Labor Management Institute
Sogang University
Seoul, Korea

SHAULES, Patrick
Director, Local ISAC
165 Hsi Men St.
Hsinchu, Taiwan

LIST OF OBSERVERS

ATIENZA, Sinforoso A.
Consultant
Agricultural Missions
475 Riverside Dr.
New York 10027
U.S.A.

DESAUTELS, Jean
Secretary General
UNDA-World
Manila, Philippines

DE GENNARO, Antonino
Socio-Economic Development
Secretariate
Rome, Italy

KAMHANGSONG, Nira
Director
Community Development
181/1, Chareun Nakorn Road
Bangkok, Thailand

MANSAP, Bun Luen
Executive Secretary
Office for Human Development
Manila, Philippines

RAPER, Mark
Director
Asian Bureau Australia
175 Royal Parade
Parkville, Victoria
3052, Australia

SEGERS, Joseph
Attachee
Episcopal Commission for
Development
CEPAS B.P. 3096
Kinshasa-Gombe
Zaire